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*ETERNAL LIFE.**

John: 6. 40. This is the will of my Father, that everyone that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day.

ONE of the distinctive elements of Christianity, one of the strongest notes in its appeal to the heart of man, is its promise of eternal life in Jesus Christ our Lord. It is not that there has been no intimation, apart from Him, of a life after death, a life beyond the grave. Numberless teachers and schools, on grounds either of philosophical necessity or religious dogma, have insisted on the immortality of the soul of man, and set forth their views of the after-life. But in this teaching there is so much that is uncertain, so much even that is unattractive, that the religion of Jesus seems to me to be unique in its hope of eternal life. It may be as well that we should try to estimate the significance of this hope, should ask ourselves what is taught—and what is not taught—concerning eternal life, and disentangle the teaching of the New Testament from the philosophical theories with which it is often confused.

Without entering into a lengthy philosophical discussion, it is necessary that I should speak of certain doctrines that have been put forward from the days of Gautama and Plato onwards. According to many, the soul is in its own nature immortal; the modes and circumstances in which its life is manifested may vary, but the life itself is persistent, indestructible. And this view is often held by Christian people, and sometimes supposed to be the teaching of Christianity. It is a view that must always command sympathy, appealing as it does to what may be called the instinct of immortality in man. But

* A sermon preached in College Church.

there are serious difficulties besetting it, which may well give us pause. As a philosophical doctrine, the indestructibility of the soul necessitates (at least, according to some of its most distinguished exponents) the belief in its eternal existence in the past, no less than in the future. If the soul never has an end, neither had it ever a beginning. In the phenomena of earthly life, we speak of birth and death; but the soul in its eternal essence knows neither generation nor decay. Incidentally, this doctrine is often brought into play to reconcile the difficulties that attach to the apparently capricious distribution of the good things and the evil things of life, to give a moral ground for the unaccountable afflictions of the good and prosperity of the wicked in this world. But if our soul indeed "has had elsewhere its setting," why are our memories so faint? These "intimations" of our childhood are too precarious a foundation for philosophical conclusions; nor are they a universal experience. The Platonic device, that we have, in varying measures, drunk of the waters of Lethe, the river of oblivion, and therefore forget our past, is really a confession of breakdown. It is a mythological device to save a dogmatic position; it is not amenable to reason. The doctrine, so stated, seems to me to be open to fatal objections. In the first place, it no longer serves as a moral basis for the varying distribution of prosperity and adversity in this life. There is no sense, and therefore no morality, in rewards and punishments divorced from all consciousness of the acts whose goodness and wickedness is thereby requited. And, further, we must necessarily project into the future the same kind of forgetfulness that is alleged as to the past. But to go on, in a never-ending cycle of being, with no conscious unity running from point to point, is but a mechanical immortality. It is to give the soul, as it were, a material continuance. Bereft of the thoughts, the passions, the love and the ideals, that now engross my soul, conscious no longer of my former being, I shall never be conscious of my immortality. Whatever may be said for this view as a dogma, it cannot be called a *hope*.

Even in a modified form, as often stated by Christian people, that is, limiting the eternity to the future, and accepting the idea of a genesis of the soul in birth, the doctrine of the intrinsic immortality of the soul is by no means free from difficulty. To many minds, the idea is no source of comfort—it is utterly oppressive. The idea that we are embarked, for good or for evil, on a never-

ending voyage, that God Himself cannot divest us of our undying vitality, afflicts the mind with that horror which always threatens to attach itself to the irrevocable. Life is pleasant enough; but the idea that we must live for ever, whether we desire it or not, seems almost to menace the desire. And given the belief in the necessary immortality of souls, you can hardly escape from the belief in eternal punishment. But this natural corollary brings with it further difficulties on which I need not enlarge.

I think I need not enter into a discussion of the *pros* and *cons* of this belief. "Who shall decide, when doctors disagree?" It will suffice if I state summarily a distinction important in itself, but frequently overlooked. The philosophical arguments in favour of the belief in an after-life, in a resurrection from the dead or a continuance of personal existence beyond the grave, and in retribution in that life for the deeds done in the body, are unquestionably strong; but we must not lightly assume that they establish the immortality of the soul. The case for the after-life, for retribution, seems to me overwhelming; the case for the immortality of the soul, not proven. Without a belief in an after-life, we cannot satisfy the questions of the reason in regard to the deepest moral issues; the after-life may be called a philosophical necessity. The immortality of the soul is not so necessitated; therefore, we should hesitate to affirm it. Now these two conclusions—that there is an after-life, and that the soul is immortal—are often imperfectly distinguished, not only by philosophers, but by Christians. Arguments, which may fairly claim to establish the doctrine of a life beyond the grave, are brought forward to support the doctrine of the soul's immortality, which they are not adequate to sustain. If we ask, what is the teaching of Christianity on these points, I think it will be found that the Christian faith is at one with philosophy, that it entitles us to go just as far as the arguments of philosophy encourage us to go, and no further; in other words, that it affirms the life to come, the retribution of the good and the evil done in the flesh, but that it does not affirm the immortality of the soul. It should be noticed, in this connexion, that the New Testament consistently represents "eternal life" as a gift, something graciously bestowed by God on those He loves. To interpret this as the gift of eternal happiness to a soul that is in any case immortal is not altogether free from a savour of sophistry. It seems to me that the safe ground for a Christian man to take is indicated by the articles of the

Apostles' Creed. This commits us to the belief in the resurrection of the body, "and the life everlasting;" as to the immortality of the soul, it is silent.

Where then is our hope? If we are not prepared to assent to the belief in the immortality of the soul, what do we mean when we speak of eternal life? What is its ground? What is our assurance? I have indicated that I do not believe the teaching of Jesus, recorded for us in the New Testament, to carry with it the immortality of the soul. What then does it involve, what does it promise us? "Eternal Life"—no more, no less. By "Eternal Life" I mean, and I understand our Saviour to mean, a life endlessly persistent, through a never-ending eternity. But, if the soul is not immortal, how can it live for ever? The basis for the soul's unending life is to be sought not in the nature of the soul itself, but in its relation to the ever-living God. "Is it not "for this cause that ye err, that ye know not the Scriptures, nor "the power of God?" In His answer to the Sadducees, Jesus quotes and endorses the Mosaic designation of Jehovah as "the "God of Abraham, and the God of Isaac, and the God of Jacob;" and He adds, He is not the God of dead men, of corpses, but of living men. This argument, if it is anything more than a quibble, must be interpreted as the assertion of a relation between the living God and the soul of man which is not and cannot be broken by what we call a man's death. "The God of Abraham" is not a phrase analogous to "the staff or the tent of Abraham"—something once his, but necessarily cut off from all relation to him, other than time-honoured association, by his decease. It is not possession, or use, or simply worship, that is indicated by the phrase. It means that the relation between the Deity and the patriarch had two directions; it was a communion, a mutual giving, on both sides loving and being beloved. It means that the Almighty gave Himself to Abraham as truly as He took Abraham for His own. We call Abraham "the friend of God," and Jehovah, "the God of Abraham." But if this is true, we can no longer think of Abraham as *dead*. View it simply from the standpoint of human friendship. Would you, having the power to give life, let your friend die? I do not speak simply of the death of the body. We cannot believe that any man would willingly allow a soul he loved to perish into nothing. But our love fails for lack of power; not so the love of God. They know not the power of God—or else they strangely err as to His char-

acter—who think that God can let the soul of him He loves pass unhindered into the void. When I suggested that the Bible does not teach the immortality of the soul, it may have seemed that the hope of eternal life was in peril. But what surer foundation for hope can man find than the eternal love of God? To those who see Him and love Him in Jesus Christ His Son, God gives Himself as surely as He gave Himself to Abraham, and because He liveth Who loveth us, our life is assured. Throughout eternity we shall live, sustained by the exhaustless power, the eternal love, of the ever-living God.

Let us try, in a few words, to gather up the gains this doctrine brings to our thought.

(1) In the first place, it renders us independent of doubtful philosophy, since we no longer seek the ground of immortality in the nature of the soul itself, but in the all-sustaining life and love of God. The dogmatic assertion of the soul's immortality, with all its attendant difficulties, can be dispensed with, without prejudice to our belief that we shall live for ever.

(2) And in particular, the difficulty of supposing that which never had an end to have had a finite beginning, need not trouble us. How acute this difficulty is may be judged from the fact that some see no escape from the unthinkable conclusion that the soul never had a beginning, except to surrender the belief that it never has an end. We, who view the soul as eternally maintained by God alone, see no difficulty in supposing it to have its genesis in His creative power.

(3) Thirdly, the horrors besetting a belief in intrinsic immorality are abated. We are not wrung with anguish at the thought of souls in torment who never can know the rest of ceasing to be; nor terrified by the thought that our souls can never die. The prospect of living for ever is no longer distressing to the mind but full of comfort. A life which always has its springs in the love of the Eternal Father is a life of joy and peace. This is surely the one secure ground of hope and comfort—unassailable in the conviction it gives to us, unrivalled in the joy and exultation, that we shall live for ever.

"Thou wilt not leave my soul to Sheol;
"Neither wilt Thou suffer Thy holy one to see corruption.
"Thou wilt shew me the path of life,
"In Thy presence is fulness of joy;
"In Thy right hand there are pleasures for evermore."

It may perhaps be thought that this is a purely academic discussion—interesting to the philosopher and the theologian, but devoid of practical interest. If that were the case, I would leave it for the class-room and the study; I should not have chosen it for your consideration to-night. But I believe it to be of value for practical, every-day religion. If it did no more than settle our questionings, and help us to find assurance and rest as to our future life, I believe the practical gain would be great. But over and beyond this, it has a vital significance for conduct. We have found the secret of eternal life in the relation of the human soul to God. That relation opens out endless vistas, reaching through eternity; but it has its beginning, it is vitally established, here, during our earthly pilgrimage. The basis of our hope of immortality is our present knowledge of God. It is small wonder if the faith of some that their portion shall be eternal life burns low, when we see how meagre and faltering is their present experience of God. But to those who stand where Abraham stood, who have become the friends of God, to those who, like Moses, endure "as seeing Him Who is invisible," the hope of eternal life is sure. The sufferings and afflictions of this present life can bring no doubt. Nothing can shake their conviction or rob them of their hope. "For I am persuaded, that neither death, nor "life, nor angels, nor principalities, nor things present, nor things "to come, nor powers, nor height, nor depth, nor any other crea- "ture, shall be able to separate us from the love of God, which "is in Christ Jesus our Lord." But if this is possible, if we can know the living God, and have fellowship with Him, the subject is practical enough. Have we this living hope? Do we, day by day, live in the consciousness of His presence and His favour? Abraham, "the father of them that believe," and all the saints who now rest from their labours, ay, and many a saint whom we have known in the flesh, who now fights the battle, bear witness to us that it is indeed possible to know God, and to live in Him. Is this experience ours? If not, shall we not even now seek Him—"seek, and ye shall find"—that we may know Him, Whom to know is eternal life?

At first sight it seems strange that Jesus should so often speak of eternal life as of a present gift, not something far off in the future, but something already enjoyed, even among the changes of this world. But we can see now that it is so. What we call death is but a momentary episode in the life of the soul

that lives in God. Here in this life, by His grace, we enjoy the knowledge and love of God, and it is ours to enjoy Him for ever. Let us, therefore, strive earnestly day by day to know Him Who is the God of Abraham, the God of those who live for evermore, and to enter into the possession of His free gift of eternal life in Jesus Christ His Son.

F. E. CORLEY.

EDUCATION IN INDIA AND JAPAN.*

THE whole world has realized that Japan owes the notable military and commercial success which she has achieved during these last few years to modernization, that is, to the introduction of western methods and ideas in government, war, education and industry. That is a simple fact about which there can be no question. But at first sight it seems rather difficult to answer the question which every one asks, namely, What is the secret of the successful introduction of western civilization? What was it that enabled the Japanese government really to modernize Japan, to introduce not only modern methods into government offices, the army and the navy, but also western industry and western ways of doing amongst all classes of the people? I asked this question wherever I went in Japan, and always received the same answer. Every Japanese said to me, *Education.* Without education, Japan would have remained in the middle ages, even if her government had adopted western ideas. It is education which has westernized Japan, and enabled her merchants to do as successful battle with the merchants of Europe as her soldiers did with the Russians on the fields of Manchuria. We cannot lay too great emphasis on this fact. Many elements in Japanese history and character were needed to produce the extraordinary change which has taken place, but without education they would have been ineffective. It is education which has made the national revolution possible, which has lifted Japan to her present place amongst the greatest nations of the earth. Since this is so, it is surely of the utmost importance that Indians should realize what the ideas and policy of Japan are in this matter of education.

* A lecture delivered in the Danish Mission Reading Room, Madras.

When one looks at the Japanese system, at first sight there seems to be nothing very revolutionary in it. They have Kindergarten schools, elementary schools of two grades, middle schools, high schools and universities: such is the ladder by which a student climbs to the highest distinctions in an Arts education. Besides these Arts institutions there are normal schools, industrial and technical schools, naval, military and medical schools, and also schools for languages. All these we have in India ; so that thus far there is not much to note.

But three facts of great importance ought not to be passed over. The *first* of these is this, that all teaching in Japan, even in high schools and colleges, is in Japanese ; and all text-books on history, philosophy, science, medicine, industry, etc. are also in Japanese. One result of this is that the average student, though he studies English, does not learn to speak and write it as an Indian student does. On the other hand, consider the immeasurable advantages that follow this practice. The student uses his own language for all his highest work, and thus becomes thoroughly acquainted with it in all its details, and his studies do not cut him adrift from Japanese literature; secondly, there is less danger of any chasm arising between the highly educated class and the common people ; and thirdly, since the great text-books are all in Japanese, men who have had only an elementary education can learn to use them: hence a far greater diffusion of accurate scientific knowledge among the people. This method of education is possible in Japan because there is only one language in the country. The circumstances of India render the introduction of any such system here exceedingly difficult.

The *second* point of importance is the great care and attention that is bestowed on physical training in all educational institutions in Japan. All the pupils, both girls and boys, receive several hours of exercise every week in the gymnasia of the schools. In addition to that, all the boys receive military drill regularly. Out-door games are now very popular in Japan and are carefully fostered in all schools. Besides that, a custom, which is very common in Germany, has been introduced with good results: frequently a teacher takes his pupils out for long excursions, visiting famous places, seeing beautiful scenery, and studying science in the open air. These excursions frequently last for two or three days. The Japanese give the subject of physical training special attention with the definite purpose of

bettering the national physique. Every lover of India must long to see something similar done in India; for comparatively little has been done as yet.

The *third* point of importance is female education. Japanese girls do not marry early; so that there is nothing to hinder them from pursuing their studies in the high schools and colleges. Large numbers of girls are already receiving higher education, and every year sees a great increase. We need this also in India, do we not?

We have now seen what a fine system of higher education the Japanese Government has built up. We realize how Government servants, army and navy officers, doctors, teachers, engineers etc., are trained and prepared for their life work. But there is something else in Japanese education, something outside the walls of high schools and technical colleges, which is, in my opinion at least, of far greater importance than anything we have yet touched on, and that is the fact that education is universal in Japan. When the code of education was promulgated by imperial decree in 1872, the following prophetic sentence was found in the introduction:—"It is designed henceforth that education shall not be confined to a few, but shall be so diffused that there may not be a village with an ignorant family, nor a family with an ignorant member." Such was the lofty ideal which the emperor set before his people thirty-five years ago; and to-day that lofty ideal may be seen in realization in almost every part of Japan. Education is universal in the Sunrise kingdom. Elementary schools have been established all over the country; and there is school accommodation for every boy and girl of school-going age.

Now here we have a revolution of inexhaustible significance. Education is no new thing in Asia. There were schools in India many centuries before the Christian era, and no man knows how far back the educational system of China goes. Nor do these two lands stand alone; for many centuries every important country in Asia has had its own system of education. But hitherto this education has been confined in every land to the few: no attempt has been made to make education universal. Even in Burmah, where most boys receive some education, the girls are neglected. But Japan found in her early contact with the West that the lands of Europe and America, which were leading the world in government, war, commerce, science, industry and thought, were

in every instance lands in which the mass of the common people received an education; and her statesmen were wise enough to recognize in this one of the chief reasons for western progress. Consequently they decided to introduce this great engine of advancement into Japan also.

You all know what we mean by compulsory education in Britain: parents are required by law to send their children to school to be educated. In Japan the system is slightly different. The government speaks not of *compulsory education* but of *duty education.* The emperor has told his people that it is their duty to educate their children; and the educational officials, acting on the emperor's pronouncement, inquire into every case where children are not sent to school. Thus, although there is no penalty attached to non-attendance, the Japanese system practically comes to the same thing as the English: the forces of government are used to bring every child to school. Hence we have in Japan the most magnificent result that eighty per cent. of all the children of school-going age, both boys and girls, are actually at school. We may mention also that there are more than five millions of pupils in the elementary schools, in Japan; while all the pupils of the higher schools and colleges taken together only amount to 421,000. These figures show what a large place elementary schools hold in the education of the country.

Now let us compare this with India. In Japan 80 per cent. of the children of school-going age are at school, in India 12·5; that is, in Japan eighty out of every hundred, in India eighty out of every six hundred and forty! Who can estimate the results that must arise to Japan from such a piece of work as this? Throughout her villages every boy and every girl receives the rudiments of education at least, and a certain amount of physical training. I saw many beautiful things in Japan, but the loveliest of all was the sight of the groups of little girls, whom I saw in every town, dancing off merrily to school in the morning. There they were, bright-faced and bright-eyed, wearing dark dresses, with big showy sashes round their waists, and pink or blue or yellow ribbons in their black hair. To look at these happy girls, and to think of all that the sight meant for Japan, was a great joy. For this universal education means not only that the boys and girls of to-day are all receiving some training. It means that the parents of the next generation of children will be intelligent people, whose children will necessarily learn a great deal

before they go to school. It means that the mothers of Japan will no longer be ignorant and superstitious, but educated and intelligent. It means that the whole intellect of Japan is now being disciplined instead of one-tenth or one-twentieth as was the case formerly.

Turn for a moment to China. The success of Japan has at last waked her from her age-long slumber, and her people have made up their minds to follow the example of Japan. The Government of China is in some respects in a very unhealthy condition, and for that reason the effective introduction of reforms is likely to be more or less delayed, but the movement has already begun and will inevitably go forward. And there is one point on which the leading men of China have made up their minds, and that is education. The Government have already destroyed the ancient system of examinations which has been in use in China for so many centuries, and have introduced examinations in Western learning. All the viceroys have been ordered to establish schools and colleges of Western learning throughout the country. Already thousands of schools and many colleges have been opened; and during the next year or two the number will be largely increased. Many temples have been turned into schools, and in many places public revenues originally set apart for worship are being used to pay the teachers. Perhaps a single fact which I came to know in Shanghai will bring this home to you better than anything else. During the last year or two thirteen "Gentry Schools" as they are called (because they are supported by wealthy Chinese) have been opened in Shanghai for the education of Chinese girls. All these schools are flourishing. No girl whose feet are bound is allowed to become a pupil: that rule is most rigidly observed. They receive a good modern training in all the ordinary subjects, and are taught needle-work besides. Every pupil receives physical training also. So eager are the people for education, that in most of these schools you will find a group of married women sitting among the girls as pupils. Shanghai is an advanced city, but the same thing is going on all over the empire. China is determined to follow Japan.

Let us now think for a moment what universal education means. In the early history of man there is a stage which we all know and the value of which we now deeply appreciate, the point

at which a nomadic people settles down and begins to cultivate the soil. This change brings in a period of prosperity, comfort, and progress such as the community has never known. Conceive the difference between the wealth of a country when uncultivated and the same country when cultivated.

Now, the nation which does not educate its children is like the people that does not cultivate its land; only, the minds of the children are far more valuable and productive than land; so that the gain which arises from the careful cultivation of all the minds of the community will be found to be far greater than the gain from ploughing and sowing the land. If a nation fails to educate its children, the nation is absolutely debarred from great progress: the fact that eighty-five or ninety per cent. of its minds are altogether uncultivated, untrained, undisciplined, necessarily keeps it at a low stage of evolution. Japanese statesmen have perceived this, and by giving the people education. have released those immeasurable intellectual forces which are indispensably necessary for national progress. Think of several points in detail.

(*a*) *The personal gain.*—Every man who receives an education feels he has been lifted to a higher plane. He knows the world better, understands men better, has learned how to acquire knowledge, feels fit to undertake many things. Realize the large personal gain that comes from having learnt to read alone. Imagine the change, if every Indian ryot and coolie could read to-day. Not only the newspapers but the literature of his own vernacular and all the scientific, historical and geographical knowledge stored in school-books become available to him. The very rickshaw coolies on the streets of Tokyo to-day are able to read.

(*b*) *The family gain.*—When children are educated, then the fathers and mothers of the next generation are intelligent; newspapers and books are found in the home; and the children drink in knowledge instead of superstition from what their father and mother tell them. Every home becomes a school; and the children are already educated before they learn to read or write a word.

(*c*) *The gain to the community.*—The greatest gain comes from the universal rise in intelligence and knowledge which is the immediate result of general education. The brain-power of the country is at once raised to a higher power. Cultivated minds at once begin to produce harvests; as that a greatly

increased amount of intelligence and knowledge is soon available for the service of the community in every department of work. Government gets a better class of servants everywhere, and in all grades and sections of service. Every village has now a supply of men of knowledge and intelligence, such as was not available before. Further there is this special gain, that educated men and women do not dread reform or oppose beneficent changes. The sanitation of India could be hopefully undertaken at once, if her people were educated. Measures for the prevention of disease no longer excite prejudice. Further, when people are themselves educated, they no longer object to taxation being imposed that education may be improved.

In still another way the community is a great gainer. Clever boys are born amongst every class of men. You will find that a universal truth. Amongst the lowest and most degraded classes there are constantly boys of exceptional talent being born. Now these brilliant lads are one of the most precious possessions a country has. Every one of them may be so trained as to make him of priceless value to his country. When there is universal education, every boy gets a chance; but when there is education only for the few, the great majority of these clever boys get no opportunity of rising; and they remain where they were born, scarcely distinguished from their fellows, except by a sharper wit.

(*d*) *The economic gain.*—This is the advantage which is most easily realized and which tells soonest. When a nation is educated, every man, by reason of his increased intelligence and knowledge, is able to earn a large income. The labourer is more intelligent and, since he can do many things which an uneducated labourer cannot, his master gives him a higher salary. The farmer through his education is able to adopt many new improvements, and gets a far larger return from his farm. The merchant by his increased knowledge of his own country and other countries is enabled to introduce new articles of commerce and new methods of business, and thereby doubles his income. The manufacturer gives up hand-work and introduces machinery and his business increases with leaps and bounds.

Here we have, then, the reason why Japan is so successful in all practical things to-day. Her soldiers, farmers, labourers, builders, weavers, carvers, smiths, etc., are all educated; so that each man is a far more capable man than his father was. That is how Japan is able to compete on equal terms to-day with Euro-

pean houses in manufacture, commerce and shipping; that is how she is able to dominate Korea and to hold China so completely under her influence.)

Now, this is the point to which I would direct your attention with the most serious earnestness. India is an exceedingly poor country, one of the poorest on the face of the earth. China alone can be compared with India in this respect. India and China are of all civilized countries the poorest. Apart altogether from the results of famine, so terrible that one shrinks from thinking about them, there is the inexpressibly pitiful fact that millions of people in this India of ours never have more than one solid meal per day. Indian brothers, let that ghastly truth lay hold of your imagination and your heart. Think of thousands of little children, lovely, bright, pleasing boys and girls of the same races as ourselves, living under such conditions. Let it sink into your minds in all its dread misery. Now, if India were an uncultivated land this day, how criminally negligent we should be, if we did not at once set about getting the ground tilled, that these hungry millions might have more food! But India is cultivated as few lands are, and the Government, by means of its great irrigation works, is constantly adding vast stretches to the arable area of India. Yet hunger and poverty remain unchanged. What is the matter?

The truth is that we are living in the twentieth century. We are no longer living in the mediæval world, in which India could live by herself. By the irresistible hand of God the human family has been pushed forward into a new age. The whole world is now one; and, whether we like the new state of affairs or not, India must take her place among the nations of the world, must become a member of this great united family, and play her part as well as she possibly can.

You will at once see that in these circumstances India will have to prepare herself to compete with the other nations of the world. If India is to be able to take a fair share in the world's commerce, she must be as well trained as her competitors. Already India has suffered miserably in her competition with the nations of Europe. Although they are so distant, their superior training has enabled them to import their goods into India and to destroy a great deal of Indian trade and manufacture. Now this fierce competition is bound to go on: indeed it will become more rather than less severe. But that is not all. In the near future India's most serious competitors in the world's markets will be,

not the far-distant countries of Europe and America, but the other nations of Asia; and amongst them it needs no prophetic insight to see that the most powerful rivals will be Japan and China. The Japanese have already out-distanced all competitors within their own frontiers; and they are at the present moment obtaining for themselves such a position in China as no foreigners have ever had. China sees how Japan has succeeded and has begun to copy her. In particular, China is determined to follow Japan in the matter of education. Great changes have been already introduced, and the next few years will see still greater things done. In the near future China will inevitably show industrial and commercial capacity which will at least equal, and will most probably surpass, Japan. It will not be long before these two awakened nations will make their commercial power severely felt in competition with India.

Now, in order that India may hold her own in economic competition with all the nations of the earth, many forms of preparation are necessary. But there is one thing necessary above all others; for, if it be omitted, all the rest will prove comparatively valueless; and that is *the education of the people.* If we do not educate the people of India, the contest is hopeless. *An uneducated cannot compete with an educated nation.* The history of European countries in the nineteenth century is absolutely irrefragable proof of the truth of what I say; and the position which Japan now holds in Asia is a further demonstration of the principle.

I am well aware of the seemingly insuperable difficulties that lie in the way of introducing universal education into India. I realize the immense multitudes of the population, the great sums of money that would be required, the appalling dearth of teachers, the unutterable indifference of the people themselves, the numerous languages and dialects of this multi-racial empire, and the countless obstacles which the primitive culture of many tribes present to the educationalist. But surely, if the very existence of India depends upon the solution of this problem, it will not be called insoluble. If the poor of this land cannot be uplifted from the pit of their poverty without education, surely, those who love India will not call the task a hopeless one. If India is bound to go to the wall in the commercial struggle of the nations unless she receive education, surely her sons will arm themselves for the

struggle. Tasks seemingly as impossible have been accomplished: the slaves *were* set free. If that most stubborn of all modern problems yielded to the determination and intelligence of the emancipators, then the education of India is not an insoluble problem.

On the other hand, the task is so huge that it cannot be carried through, unless a mighty united effort be made. The Government alone cannot undertake it. They have not the necessary funds at their disposal; and, besides, the people are so indifferent that a Government attempt to introduce universal education would necessarily prove a failure. Nor can the educated classes of India solve the problem alone: they have not the necessary money. But if the educated men of India would take up the question seriously and enthusiastically, and if they would unite with the Government on the one hand, and with the missionaries, on the other, a very great deal might be done; and ultimately this vital problem of the equipment of India for her life in the modern world be triumphantly solved. For, if the educated classes would take up the question seriously, mark what would follow:—

(*a*) The princes, the landowners and the rest of the wealthy men of India would pour out their money with true Indian generosity, and large sums would become available for the building of village schools.

(*b*) The leaders of India, both through the press and on the platform, would teach the common people the value of education; and we should soon have a healthy public opinion in thousands of villages all over the land.

(*c*) It would then be possible for the Government of India, the Provincial Governments and all local bodies to begin to set aside large sums for the development of education; for public opinion would justify them in so doing.

(*d*) If the educated community would show themselves decidedly in earnest on this question, there is no doubt that the European community in India would respond liberally to an appeal for help.

The recent resolution of the Government of India on the subject makes clear that the Government are ready for a forward step in this direction. They will readily respond to any public movement in favour of the universalization of education. Fur-

ther, the present is a good time to approach the missionary bodies for increased help. A new and most hopeful movement has been initiated in America, mainly by Mr. J. Campbell White, formerly General Secretary of the Y. M. C. A. of Calcutta. This new movement aims at interesting large numbers of business men in missionary work. Already it is quite clear that missionary societies will have far larger sums at their disposal in the near future than they have ever yet had. Doubtless most of the fresh money will be used for other purposes than education; but not all of it. It is no secret that largely increased support will henceforth be given to missionary education in China; and there is every reason to believe that a genuine movement in India on the part of the Hindu and Muhammadan leaders in favour of universal education would call forth a most generous forward educational policy on the part of many missions. Nor is that all: such a movement would appeal to hundreds of people in Europe and America who do not subscribe to missions; money could be got from that class also.

Thus the great question is, *Will the educated classes rise to this great duty?* Will they fling themselves into the struggle, and resolve to do the utmost that can be done to secure an education for the children of the poor? If you, graduates of Indian universities, will take up this question, it can be dealt with successfully; if you refuse to touch it, then the great crusade will be rendered infinitely harder, and if the battle be ever won, the laurels will rest on other brows.

Brothers, think of the starving millions of India. Realize their hunger, their misery, their sickness, their most pitiable mortality. Let these things burn themselves into your brain and heart for ever. These people are bone of our bone and flesh of our flesh, as dear to God, as precious in His sight, as you or I. Then realize that the miserable economic conditions in which they live cannot be changed by charity, nor by law, nor by administrative order, nor even by a change of government. Nothing can set them free from the gloomy slavery they have inherited except that which shall make each man of them more capable and more efficient. Give them education, and they will be able to earn more, each for his own family. Teach them, so that they may do better work. The problem will then solve itself. How can we uplift our voices to God in prayer, that the poor of India may be fed, while we take no step to teach these people to earn a

the following story. One of his ancestors chanced to pay his respects to one of the rulers of the State when the residence of the Royal family was in Cochin. On arriving near the town the boat capsized in a storm but was luckily saved by the bravery of a few rowers of this caste. The Raja, who witnessed the incident from a window of his palace, admired their valour and desired to enlist some *Kanakkans* into his service.

There are four endogamous divisions among them, namely, Patunna Kanakkan, the members of which used to work in the salt pans; Vettuva Kanakkan; Chavala Kanakkan; Parattu Kanakkan. Each of these sub-castes is further sub-divided into certain clans (*Kiriyam*) which are exogamous. The following are the names of a few of them :—Vengatti Kiriyam; Patu Kiriyam; Chera Kiriyam; Payingini Kiriyam; Vattekattu Kiriyam. They are found in Trichur and the Southern Taluks of the State and their habits are settled. Their huts are similar to those of the poor *Izhuvas*.

Members of the same clan (*Kiriyam*) may not intermarry. All the men and women thereof are regarded as brothers and sisters and as such are bound to respect each other. This custom appears to be a true survival of a very ancient organization of exogamic clans with maternal filiation. Among the lowest races of primitive society, marriage within the clan or sub-tribe is regarded as a crime and sin and is visited with severe punishment. Whoever forms such illegal connection is outlawed and tracked through the wood like game and put to death and the children born of such social incest are exterminated. It is on this principle that the marriage of a half-sister, or of a stepmother is prohibited. This is probably a relic of the custom above referred to among the very low castes. A young man may marry the daughter of his maternal uncle. This is not permissible in some places.

There is both infant and adult marriage. Marriage may be celebrated by Patunna Kanakkans at any time between the tenth and the thirteenth year of a girl; while the Vettuva Kanakkans may celebrate it only after girls attain their puberty. They often choose the bridegroom beforehand, making all the necessary arrangements with the intention of performing the ceremony after puberty.

Marriage is never determined by courtship. The parents are solely responsible for all such matrimonial alliances. Sexual license before marriage is neither recognized nor tolerated. Boys

are married between sixteen and twenty years of age. As soon as a young man is sufficiently old, his parents look out for a girl as wife, and when she is chosen the negotiations leading to marriage are opened by the father of the bridegroom, who along with his brother-in-law and his *enangan* goes to the house of the bride-elect, where in the midst of relations and friends previously assembled, the formal arrangements are made and a portion of the bride's money is also paid. The auspicious day for the wedding is settled and the number of guests to be invited is also fixed. There is also an entertainment for those that are assembled. A similar one is also held at the hut of the bridegroom-elect. These people are too poor to consult the local *kaniyan* (astrologer); but if it be discovered that they were born on the day of the same constellation, the match is at once rejected. The headman *Kanakkannar* must be duly informed and invited to the wedding.

On the lucky day chosen for the celebration of the marriage, the bridegroom neatly dressed, and with a knife and stylus—probably to symbolize that he can read and write—sets out from his hut, accompanied by his relatives and other men of the village, to go to the hut of the bride, where they are welcomed and seated on mats in a pandal put up for the occasion. The bride, partially veiled, is taken to the pandal and seated along with the bridegroom, to both of whom a sweet preparation (milk, sugar and a few pieces of plantain fruits) are given to establish the fact that they have become husband and wife. There is no tali-tying then. The guests assembled are treated to a sumptuous dinner. As they take leave of the chief host, each of them pays a few annas to meet the expenses of the ceremony.

The bridegroom, with the bride and those who have accompanied him, then returns to his hut, where also some ceremonies are gone through and the guests are well fed. The bridegroom and the bride are seated together and a sweet preparation is given; after which the parents and the maternal uncle of the bridegroom touching the heads of both, say "my son", "my daughter", "my nephew", "my niece", meaning that the bride has become a member of their family along with her husband. They throw some rice on the heads of the couple in token of their blessings. After this the couple live together as husband and wife.

In some places marriage is performed by proxy. As there is no *tali-tying* the bridegroom's sister or somebody else goes to take

the bride to his hut. Her price is only four *fanams*. A young Vettuva Kanakkan, however, cannot marry by proxy, nor can the *tali-tying* ceremony be dispensed with in his case; but the ceremonies connected with the marriage are similar to those already described.

When a child is born, the naming ceremony falls on the twenty-eighth day. According as it is a girl or boy the child is named after its grandfather or grandmother. Children are often called by pet names. Grown-up men use a surname, which is generally the name of their father. Very often their house-name also is attached to this.

Neither polygamy nor polyandry prevails among the Kanakkans. A man can marry his sister-in-law after the death of his wife; so also can a woman enter into conjugal relations with her brother-in-law. She can, with the consent of her parents, marry anybody she likes. Grown-up children live with their paternal uncles. The formalities connected with marriage are the same as those detailed above, but the marriage is never celebrated on a large scale.

The Kanakkans follow the *Makkathayam* law of inheritance. The institution of the *tribal enquiry* exists among them in a rudimentary form. The headman who is called the *Kanakkanar* presides over the meeting of the caste on occasions of marriage, death and caste disputes. His privileges are embodied in a *theeturam* (Royal order) given to a member of the caste. I am here giving a translation of it. He may preside at the marriage, funeral and other ceremonies of his castemen and obtain a small fee as remuneration for his service. He may use a stick, a stylus, and a knife lined with gold. He may wear a white coat, turban, ear-rings and use an umbrella. He may also construct a shed with six posts for marriage ceremonies. He has to pay a tax of ten annas to the Sirkar.

Magic, sorcery and witchcraft are believed in. Persons who know and practise the art are very rare, however, among the Kanakkans. They go to a *Panan, Velan* or *Parayan* whenever they require his services. They profess Hinduism and worship Siva, Vishnu, Ganapathy and Subramanian. In matters of religious worship they follow the higher castes. *Mookkan, Chathan, Kandakaranan* and the spirits of their ancestors are also adored. *Vettuva Kanakkans* do homage to *Kappiri*, and *Veerabhadran* also.

Chathan cannot be worshipped in Cranganur, for he is opposed to the local deity. Wooden or brass images of their ancestors are kept in their huts, to whom regular sacrifices are offered on *Karkadagom, Thulam* and *Makaram Sankranthies.* In their compounds is often seen a raised floor beneath a tree on which are placed a few stones representing the images of the demons whom they greatly fear and respect. Sacrifices to them are offered on leaves separately.

Patunna Kanakkans invariably bury their dead. Their funeral rites are similar to those observed by other low castes. Among them the sons perform the funeral rites. The pollution is for fifteen days. On the sixteenth morning the hut and the compound are swept and cow-dunged. The relatives and castemen are invited, and bring some rice and currystuffs for the feast. Along with the chief mourner and his brothers they go to the nearest tank or river to bathe. The *enangan* of the family purifies them by the sprinkling of the cow-dunged water. They return home and those assembled are treated to a grand dinner. The son observes the *diksha* either for forty-one days or for a whole year, after which they celebrate a grand feast called *Masam.* In the case of the death of children or grandchildren pollution is not rigidly observed.

At present the chief occupations of the Kanakkans are net-fishing in summer in the back-waters, lumbering, boating, pumping out water from paddy fields by water wheels, and all kinds of agricultural labour. At one time they were solely engaged in the manufacture of salt from the back-waters in the State. Women occupy themselves in coir-making and agricultural labour. *Vettuva Kanakkans* are engaged in cocoanut cultivation and making lime out of shells. They are very skilful in climbing cocoanut trees to pluck cocoanuts. They gather bamboo and do ploughing and agricultural labour.

The lumbering operations referred to above include not only cutting timber but floating it down the flooded rivers in the rainy season. Large bamboo rafts are made, on each side of which blocks of timber are arranged alternately. The blocks of timber are provided with holes, through which a piece of wood or bamboo is passed transversely and is firmly tied by strong ropes to the bamboo rafts. The whole is then floated and rowed to Cochin and other localities on the river or back-water side.

In the felling and floating of timber men's wages range from five to six annas a day. In agricultural labour men get two *edangazhies* of paddy while women get an *edangazhy* and a half.

The implements in common use among the Kanakkans are boat, paddle, net, rudder, knife, sickle and axe. As to food, they take *kanji* in the morning and boiled rice at night with some vegetable curry and fish of which they make large use. They eat the flesh of sheep, fowl, pig, deer, monkey, and quail, and abstain from the flesh of snakes, lizards, and jackals. They freely take the leavings of higher castes. They accept food prepared by the members of the higher castes, as also by *Kammalar*, *Izhuvas*, and *Mopilas*, but they have strong objections to eating at the hands of *Veluthedan* (washerman) and *Velakkathalavan* (barber), *Panan*, *Velan* and *Kaniyan*.

Izhuvas are polluted by their touch. *Pulayas*, *Ullatans* and *Nayadis* have to stand far away from them. They have to keep at a distance of forty-eight feet from the high-caste Hindus. They pollute *Kammalar* and *Valan* within a short distance. They cannot approach the temples of the higher castes; but in the rural districts they take part in the temple festivals. In Cranganur, they can come as far as Kozhikallu, a stone outside the temple at a short distance from it, on which fowls are offered by the low-caste people.

The males wear a small *mundu* round the loins and when they go out a small *melmundu* (a shoulder cloth). I have not seen them with any ornaments on. They say they wear brass ear-rings and rings on their fingers. They have tufts of hair knotted at the top of the head. They are dark complexioned and appear to be stronger than the Pulayas. Women wear a *kacha* round the loins but only seldom use a *melmundu* (a second cloth to cover their breast) when they go out. Their tufts of hair are knotted at the top of the head and incline to stand erect. The hair is not smoothed with oil. They appear to be rather fair-skinned.

The following ornaments are in use among them:—

Kathila for the ears; *Mukkuthy* for the nose; *Palakka Thandu* and *Kuzhal* for the neck; brass bangles for the arm; *Arannan* for the loins; and *Thala* for the legs.

The club dance (*Kolekali*), *Chavattu Kali*, *Thattimmel Kali* and *Aivarkali* are some of their favourite games, the last of which is played in front of Bhagavathy temples. The women have no

games. Their musical instruments are *chenda, clathalam* and *kole*.

L. K. ANANTHA KRISHNA IYER.

THE LOW CASTES OF MALABAR

One hundred and seventy years ago.

THOSE were days when caste prejudices were more numerous and more strictly observed; and when we find that even to-day, to many people, Malabar is a very curious place where they hear of "man-Malayalam" and "woman-Malayalam" and are told that once any one goes and settles there he is charmed into forgetfulness of all his past history and relations, it is no wonder that one hundred and fifty years ago it was particularly a land of miracles. So many stories were prevalent, and they appealed strangely to the Dutch who were the first settlers in Cochin. Jacobus Canter Visscher, who was chaplain at Cochin, at that time the chief town of the country, interested himself very much in the customs and manners of what appeared to him a strange people, and in a series of letters to his relations described their origin and manners and customs. To us at this date these letters afford very interesting reading.

There were several low castes in Malabar, each occupying a certain rank and assuming a certain degree of dignity. There were the Chegos, the Cœlagoeryp, the Canniargoeryp, the Cœtady. These marked the higher of the lower classes. Below them came the Cannianol, the Corwaas, the Cacca Corwaas and Pœnen Pœloon. The Mocquaas subsisted by living on the sea-shore. The Cannekaas and the Bettoas were among the slave castes owned by individual masters. The Pulleahs followed next with their three sub-divisions, the Collamary or smiths, the Weltœ Carens, the Beltœ Pulleahs and the Canna Pulleahs. After the Pulleahs came the Pariahs, and the Pariahs were divided again into two sects the Canni Pariahs and the Asse Pariahs. Besides these there were the three jungle castes, the Ollares, the Wedden and the Naiaddy, who lived upon animal flesh and herbs of the woods.

Such in brief are the names and the number of the low castes in Malabar, and each of these castes had its own tradition and vocation. The account of the Chegos is particularly interesting. They appear to have settled down very early in Malabar. Their

religion was the same as that of the others; and by their long habitation they may well claim to be called the natives of the place. Tradition has it that they originally came from Candy in Ceylon. They belonged to the military caste in Ceylon, and the circumstances under which they came to Malabar are interesting. Those were days when the great Cherumperumal was ruling the land, and it so happened that a washerwoman, while engaged in her work, had to solicit the help of a young Ajari (carpenter) girl. This girl happened to be alone in a house adjoining the stream. When, therefore, her help was called for, she readily offered herself. She caught the other end of the washerwoman's cloth mixed with ashes—there were no soaps in those days—and assisted her in washing it. This emboldened the washerwoman who by caste was far lower in the social scale than the carpenter, and one day she had the audacity to enter the carpenter's house while he was at work. The carpenter never knew what had happened; neither did the child know that by having assisted the washerwoman in her work she had grossly infringed the laws of her caste. When the washerwoman entered, however, a bitter wrangle arose, the carpenter asking her how she had the audacity to enter the house and the woman answering that, as his daughter had degraded herself, they were now all on the same level and that he could claim no superiority. She scornfully pointed out that they were all of the same caste. This so infuriated the carpenter that, unable to bear the disgrace that had befallen him, he slew the woman that had brought it about.

This led to a complaint being taken to Cherumperumal. That chief readily espoused the cause of the washerwoman who had a just grievance. The carpenters were threatened with several varieties of punishments. But the carpenters were not to be threatened. They knew that as a class they were at least quite as useful members of society as the washermen, and in a body they left the place and took refuge in Candy. This placed the chief of Cochin in an awkward predicament. He could build no houses; nothing could be made in the whole kingdom, and Cherumperumal was compelled to demand them back from the King of Candy, undertaking, at the same time, to do them no injury whatsoever. But the carpenters would not go. They would put no faith in the promises of those who had so unjustly laid the fault at their door. They insisted that the King of Candy must send some of his men to see that they were protected. The King of Candy granted their re-

quest, and permitted that two of the Chegos, a warlike race of Ceylon, should accompany them with their wives to Cochin to see that the carpenters were properly treated. There was, however, one condition for the carpenters to fulfil, and that was that whenever any unusual events took place among them, such as marriages or deaths, they should, as part of the ceremonies connected with them, give the Chegos three measures of rice. It was further stipulated that this custom was to be extended to the descendants of the two Chegos. From these Chegos the whole tribe claims to be descended,and it seems to be still the custom for the carpenters to give, in payment for the protection afforded so many hundreds of years ago, three measures of rice to the Chegos; and if the carpenter happens to be poor the rice is restored to him after it has been given.

The Chegos formed a class who were far below the Sudras. Their principal occupation was drawing toddy from the palmyra or other palms, and in many cases this was compulsory on them. In times of war they had to arm themselves in the cause of their rightful sovereign; in some cases, when sufficient Nairs could not be got, they were even enlisted as soldiers under certain princes. The Chegos, in their turn, were divided into two sub-divisions, the Chegos and the Twen Chegos.

The Coelagoeryp were the class whose hereditary profession was to make bows and arrows, swords, shields and other weapons, and they, therefore, are more or less equal to the warlike Chegos. The Canniargoeryp taught the art of fencing and the use of weapons, while the Cœtady were the professional trumpeters. These four castes were all associated with one another and claimed different degrees of rank among the many low tribes that formed part of the population of the country.

The Cannianol were the hereditary astrologers, and as a class they subsisted by reading destinies. The Corwaas pretended to exorcise evil spirits while the Caca Corwaas were snake charmers and diviners. And the Cannianols, the Corwaas and the Caca Corwaas were accompanied by the Pœnen Pœloon with small drums to help them in their feats. More or less they were a distinct race and distinct from each other also. They lived by exorcism or snake charming; they wandered from place to place, and had no particular houses to live in. Their mode of life was unsettled; but they were all independent. They managed their own law suits, punished their own criminals and were subject to neither prince nor Rajah.

The Mocquaas, as we have already pointed out, were fisher-

men. They lived by the sea-shore and many of them embraced Christianity in the early days, under the instruction of Christian teachers who were very influential in those parts.

The slave castes of Malabar were those who were under the power of individual masters, and were, so to speak, their property. Of these we have already mentioned the Cannekaas who gathered the cocoanuts, the Bettoas who made saltpans and collected the salt. They were the most honourable among the slave castes. The Pulleahs come next; and with their several sub-divisions, formed a large community all living by agriculture, sowing, planting and cutting the grain. One of their divisions, the Collamary, lived by doing smith's work, while others for their labour in the paddy field received one sheaf out of every ten they cut.

There is an interesting controversy between the Pulleahs and the Cannekaas even to this day as to which of them may claim superior status. The Cannekaas maintain that their caste ranks first. This the Pulleahs will not admit. They can employ barbers which the former can not do; neither can the Cannekaas wear a fillet on their heads or wear a long garment: so the Pulleahs claim the first rank. The wonder is that there should, amidst such misery, be room for so much pride.

The Pariahs, with their sub-divisions the Canni Pariahs and Asse Pariahs, were outcastes, and their chief occupation was making rice winnowers and baskets; they professed to know the treatment of cow diseases, and claim it as their right to flay the carcasses of cows and take the hides for themselves. They ate the flesh of the cow, and oftentimes ate it raw.

Next came the jungle castes, the Ollares, the Wedden and the Naiaddy, the two latter of whom lived entirely on flesh and prided themselves on never having tasted rice; now, however, they do eat rice. The Ollares lived in jungles, collected honey and wax and sold them to merchants. They wore no clothes; they were, in short, primitive barbarians. They called the tiger their uncle, and when one of these animals died they would shave their heads and fast for three days; and then they would eat no flesh except such as has been killed by their uncle, the tiger.

S. Parukutty.

A GLIMPSE INTO A SOCIAL PROBLEM.

Readers of this magazine may be interested to hear something about the results of a humble enterprise which has been

carried on for the last seven or eight months by a very small band of young patriots in Triplicane. Its aim has been to help to remove a standing reproach against Temperance reformers, to the effect that they have much zeal but small wisdom, by providing the first requisite of such wisdom—a knowledge of the facts. It must now be some two years or more since Dr. Harold Mann organised a systematic unofficial investigation into the conditions of the retail liquor traffic in certain selected wards of the city of Calcutta, and gained thereby an insight into the drinking problem which has secured for the Calcutta Temperance Federation very respectful consideration by the Government of Bengal of any representations they are led to make. The effort made in Madras was inspired by the example of Calcutta and was designed to be on the same lines. So far, however, only a tentative beginning has been made. The workers available were so few and so youthful that it was thought better to let them gain a little experience, and to give time for others to be stimulated by their example, before organising a systematic observation of all the liquor-shops in an exactly defined area. The observers were, therefore, allowed to choose their own times and places. As a matter of fact all the observations taken have been in the Triplicane district, but not all the shops there have been observed nor has equal attention been given to all classes of shops. Arrack-shops have been less studied than toddy-shops, and only one shop wholly devoted to the sale of foreign liquor has been watched, although of this one there have been two separate observations. The present account is written rather in the hope of enlisting additional volunteers, so that a more systematic investigation may become possible, than because of any excessive confidence in the inductions made upon so narrow a basis.

In order to indicate the measure of reliance that may properly be placed upon the results about to be recorded, it is neccessary to describe the mode of operations. The observers, are provided with two-paged cards, ruled so as to give six columns on either page, each with three sub-divisions. The columns are headed respectively Brahmins, non-Brahmin caste Hindus, Panchamas, Muhammadans, Native Christians, Eurasians or Europeans. The three sub-divisions are for men, women and children. Any customer entering a shop is at once noted by the observer by a stroke in the proper column. Thus a stroke in the middle subdivision of the third column indicates a Panchama woman custom-

er. One page of the card is marked ON and is intended for those customers who consume their liquor on the premises; the other is marked OFF and is intended for those who purchase for home consumption. Such a system minimises the risk of merely clerical blunders in the entries, but obviously some allowance must be made for occasional errors of judgment in classifying a customer under one head rather than another. The observer takes up a position near the shop he has selected, such as to enable him, without attracting attention unnecessarily, to get a clear view of what goes on. On the back of his card he enters the date and precise period of observation and any details that are of interest. Sometimes the observers have gone in pairs, an arrangement which makes it easier for them to disguise their object. Almost no opposition has been encountered, and in some cases, the vendors have been very ready to volunteer information about their trade.

The observations taken have been at hours ranging from 6-45 a. m. to 9-10 p. m., but most frequently between 5 and 8 o'clock. A calculation of the numbers of customers per hour yields rates varying from 10 to 92. The latter figure, however, was the rate during only a 15-minutes observation about 4 p. m. Apart from this and another equally short observation ending at 2 p. m., which gave a rate of 64 per hour, trade seems, as might be expected, to be most brisk and steady in the evening from 5 o'clock onwards. Strangely enough, the results do not establish any special increase in the number of customers on Sundays or holidays.

For the purpose of the calculations which are to follow it is necessary to distinguish between the different classes of shops. The calculations dealing with the consumption of toddy are based upon the records of twenty-one observations. Four other cards almost certainly refer to toddy-shops, and harmonise with the results of the twenty-one, but as the observers have in these cases failed to specify the class of shop, no use is made of them here. Of the shops described as arrack shops a number deal also in foreign liquor. The results under this head must be accepted with more reserve as there have been only eight observations.

In the case of toddy, the consumption appears to be almost entirely *on*-consumption, only 4·7 per cent. of the customers carrying their liquor away from the premises. In the case of the arrack shops, on the other hand, the *off*-consumption assumes much larger proportions, amounting to 24 per cent. of the total custom. Two observations, each lasting one hour, of a shop

devoted entirely to the sale of foreign liquor yielded a result at the opposite extreme, 32 customers taking away liquor while only 3 consumed it on the premises.

The fact that the average number of customers per hour is small, being 43 in the toddy-shops and 35 in the arrack-shops, supports the opinion expressed in the report of the recent Excise Committee that the licenses in the city of Madras are too numerous, and suggests that the excess is greater in the case of the arrack shops.

The figures reached by summing together the entries on the observers' cards under each heading are of considerable interest.

Toddy Shops, 21 *observations.*

		ON			OFF	
	Men.	Women.	Children.	Men.	Women.	Children.
Brahmins ..	4	..	..	2	1	..
Caste Hindus ..	350	50	25	9	7	1
Panchamas ..	331	93	15	2	5	1
Muhammadans ..	31	5	..	1	3	..
Eurasians, &c. ..	23	2	1	7	2	5
Native Christians ..	5	..	..	..	...	..
Total ..	744	150	41	21	18	7

Arrack Shops, 8 *observations.*

		ON			OFF	
	Men.	Women.	Children.	Men.	Women.	Children.
Brahmins ..	3	..	..	..	..	..
Caste Hindus ..	119	2	2	5	1	4
Panchamas ..	8	1	2	..	..	1
Muhammadans ..	32	..	..	15	1	..
Eurasians, &c. ..	19	2	..	15	3	1
Native Christians ..	9	..	..	14	1	2
Total ..	190	5	4	49	6	8

One Foreign Liquor Shop, 2 *observations.*

		ON			OFF	
	Men.	Women.	Children.	Men.	Women.	Children.
Brahmins ..	..	..	..	11	..	..
Caste Hindus ..	1	1	..	15	..	..
Panchamas ..	..	..	..	..	..	..
Muhammadans ..	...	..	..	3	1	..
Eurasians, &c. ..	..	1	..	..	..	..
Native Christians ..	..	..	..	2	..	..
Total ..	1	2	..	31	1	..

When allowance is made for the fact that the total time covered by all the observations was in the case of toddy shops nearly 22 hours, and in the case of arrack shops nearly 7, the figures go towards showing that the consumption of arrack by non-Brahmin caste Hindus is slightly greater than that of toddy. On the

other hand, the Panchamas drink toddy almost exclusively. The seriousness of the figures for women and children is mitigated by the fact that the Panchama fishermen, who form a large proportion of the toddy customers, habitually take their wives and children with them to spend the evening at the shop, and the entries for women and children may therefore largely indicate *presence* rather than actual drinking. Brahmins and Indian Christians are honourably distinguished, so far as these observations go, by the rarity of their custom, but the figures for *off*-consumption in the single purely foreign liquor shop observed suggest that the drinking habit may nevertheless be spreading among the former behind the scenes. In regard to the figures for Muhammadans it is necessary to remember how largely Triplicane is a Muhammadan quarter.

The remarks noted down by the observers are often full of interest but there is not space to record them here. In five of the toddy-shops, singing is provided as an additional inducement to customers, sometimes accompanied with dancing, and in three cases the toddy is served by women. Back or side entrances affording convenient access for customers who dislike to be seen, have been noted in two toddy shops and one arrack shop. At one arrack shop the credit system prevailed. Four policemen are noted as having apparently been served. Particulars are given of one case where Colombo arrack and Nilgiri beer were sold at reduced rates to exhaust the stock, a present being also offered of a quantity of curry and some other condiment to every one who would drink 1½ drams or more on the premises.

Such are some of the gleanings which the investigation just described has so far yielded. The reliance to be placed on them has to be moderated by recollection of the comparatively unmethodical way in which the attention has been distributed, but the results seem at least of sufficient interest to stimulate further effort, conducted more systematically and in different quarters of the city, and it is much to be hoped that additional recruits will be forthcoming.

A. G. Hogg.

NOTES OF THE MONTH.

He would be a strangely constituted individual who could welcome the arrival of the Seditious Meetings Act upon the statute book with

anything approaching enthusiasm. We may be prepared to acquiece in the necessity that British rule in India should for some time continue to be, in Mr. Morley's old phrase, an autocracy tempered by free speech. And we may even admit that in such a union freedom of speech is necessarily the weaker partner and must, upon extraordinary occasion, submit to curtailment. But we dislike anything that even appears to minimise the exceptional character of such a curtailment, and so we should fain have escaped the translation of the measure in question from the status of Ordinance to that of Act. However, if the pill has to be swallowed, no sugar-coating could well have been more complete than the assurances given by Lord Minto in winding up the debate. We have it as the declared policy of the Government that the exceptional is to remain exceptional, that autocracy is the means and not the end, and that public duty requires that "the restlessness of new-born and advancing thought" be met "with help and guidance." Almost simultaneously with the Viceroy's address there comes to hand the full report of Mr. Morley's speech to his constituents at Arbroath. Repression of free speech and writing cannot very well become a permanent and serious policy, so long as a Secretary of State for India can speak as follows:—"We English, Scotch and Irish are in India because we are not Orientals; and if I am told that the Oriental view is that they cannot understand that the Press are allowed to write what they like—well, experiments may fail, but, anyhow, that is a Western experiment which we are going to try, not only through this Government but through other Governments. We are representatives, not of Oriental civilisation, but of Western civilisation, of its methods, its principles, its practices; and I for one will not be hurried into an excessive haste for repression by the argument that Orientals do not understand this toleration." There is another passage which deserves to be quoted. "I read pretty carefully—not very pleasing reading—I read much of the Press in which [Indian] aspirations are put forth. I think it is my duty to do that. But I declare to you, I cannot find what it is precisely they want us to do which we are not anxious slowly and gradually to make a way for eventually doing." And the reason for hastening slowly Mr. Morley gives in the words of Burke, "How weary a step do those take who endeavour to make out of a great mass a true political personality!"

In the current issue of the *Hibbert Journal* two articles stand suggestively side by side, which deal with Indian religious thought from very different standpoints. The one is by the Rev. N. Macnicol of Poona and treats of the 'Action and Reaction of Christianity and Hinduism in India.' The other is entitled 'The Gospel of Krishna and

of Christ,' by Miss Maud Joynt. The difference between them has a significance which goes beyond the individual writers. Mr. Macnicol's article is the product of a Christianity which, however willing to learn all that the East has to teach, is humbly confident of itself and assured that it stoops only to conquer. It is an expression of missionary Christianity in its truest phase. Miss Joynt's article, on the other hand, is Christian mainly in the sense that it is born in and of Christendom and is reverent towards its spiritual parentage. But its temper is largely Indian, and its desire is to satisfy itself that Christianity *contains* what Indian thought *emphasizes*. It is inspired by that ideal of an abstract monism, the glamour of which seems to be laying hold of semi-popular reflection in England just at the time when it is losing power with more professed philosophers. Many will see in this fact evidence of a reaction of Indian upon Christian thought, and doubtless there is a measure of truth in this interpretation. But it seems to us that an honest review of the course of thought in Europe and in India during the last hundred and fifty years reveals a difference between the influence of Christian upon Hindu thought and that of the latter upon the former. The difference might be roughly expressed by calling the former influence action and the latter reaction: more accurately, by saying that Indian philosophic systems have only brought grist to intellectual mills which Western philosophic demand would have called into existence in any case. The Indian raw material may have multiplied the output and affected its form. But there was such raw material elsewhere than in India, and the independent veering of philosophical fashions was quite capable of calling forth a supply of monistic systems without Indian aid. On the other hand, there is little sign that the tendencies of thought and aspiration in India which Mr. Macnicol singles out would have come into existence apart from the influence of Christian thought and civilisation.

Mr. Macnicol begins by drawing attention to the altogether exceptional mutability which has characterised the religious faith and life of India. It has had no single founder or hero whose personality might have set limits to its range of variation. "As the names Brahmanism and Hinduism suggest, it is the people who make the faith, and with the varying needs and moods and aspirations of their minds the worship and the doctrine assume varying forms." But, under the impact of Christianity, Hinduism is partly losing this ancient characteristic. Shaken into more self-conscious life, it is "organising itself and delimiting its borders, and in so doing is losing some of the strength that lay in its adaptability. In consequence it must now defend its position against aggression, and finds it less possible than in the past to con-

quer its enemies by accepting them as friends." This growing self-consciousness in Hinduism is a very important fact for the Christian missionary. So long as the average Hindu is possessed with the comfortable idea that all faiths are very much the same, to argue with him is like beating the air. But the day of such futile gymnastics is passing. Hinduism is becoming conscious that it has a very distinctive contribution to offer to the religious thought of the world. It is ceasing to be content to be primarily a social institution with a surrounding atmosphere of ill-assorted and ill-defined religious ideas, and is learning to cherish the ambition to become a harmonious doctrinal system. It is only so that it can hope to conquer the assent of the world; but, we may add, it is also only so that it can be definitely conquered and transformed into something permanently higher.

MUCH of Mr. Macnicol's article may be read simply as a well-informed elaboration and illustration of the remark we have singled out for notice. But there is one other point on which we desire to lay stress, because it seems to us to signalise the central issue between Christianity and Hinduism. Along with and behind even the unworthiest of the influences, writes Mr. Macnicol, which contact with Western civilisation brings to bear upon India, "there is something of the Christian atmosphere, some hint of the Christian attitude. It is an attitude very different from that which views the universe as a dream and desires only the 'great release.' The Vedantist can strive no less truly than the Christian, but it is a strife that he may cease from strife. The two points of view could not be more antipodal, nor could he who adheres to the Hindu ideal be more completely a stranger and an alien within the Christian civilisation." It has long seemed to us that just here lies the secret of the slowness of Christianity to take genuine root and flourish as a thoroughly naturalised plant in Indian soil. It is that Christianity as a doctrinal system consists essentially of an answer, more or less successfully formulated, to problems which cannot be keenly felt save by those who have assimilated the Christian attitude to life. History has proved that Christian ideas are capable of being interpreted in such a way as to satisfy the spiritual hunger of those whose attitude is one of longing for a mystical 'release' from the chains of sense and of time. But the interpretation is a forced one, a compromise of incompatible tendencies of thought and feeling which is unlikely to commend itself to such as approach Christianity from the outside. Christian theology has a unique power of appeal only for those, for whom moral and social problems are coming to be the fundamental problems of religion. Does moral failure fill a man not merely with moral regret but with religious agony? Are social evils felt by him

not merely as an intellectual perplexity but as a spiritual famine? Then such a man is ready for a doctrine of atonement and a gospel of a 'Kingdom of God.' He may not accept them as they are offered, but he will take them and mould them to his need. The primary condition is the new spiritual attitude. Unless that is evoked, a man may become a nominal convert and accept the doctrines, or he may remain a Hindu and reject them; but he will not assimilate them. This is why the picture of Christ has made more impression upon India than has Christianity. Christian theology *presupposes* the new spiritual attitude; the presentation of Christ *produces* it.

It is in this intermediate stage that we are now standing,—the stage of the production in India of an altered spiritual attitude which will ultimately lead to an assimilative adoption of Christian theology. "What we see happening in India," says Mr. Macnicol, "is not merely the remoulding of religious ideals in view of a higher standard of morality; it is, on the one hand, the conjunction for the first time of morality and religion—the transformation of religion into a sanction for conduct—and, on the other, the interpretation of conduct as loving service." Evidence of this assertion is found by Mr. Macnicol in the movement of which Swami Vivekananda was the best-known exponent. The undertaking which 'Practical Vedanta' sets before itself is "really the reconciliation of incompatible ideals, and Swami Vivekananda seems, by the report of those who knew him, to have been profoundly aware at times of their incompatibility. One who founded orphanages and industrial schools, who taught his disciples to relieve the famine-stricken and to nurse the sick, who is reported even to have claimed that if he had only 'twenty million pounds' he could 'set India on her feet'—such a one had certainly come under many of the ideals—and not all of them the highest—of that Western world which he sought to conquer for Vedantism. His eloquence and activity seem far enough from attaining the ancient goal that Bhava summed up to Vashkali in the words: 'This Atman is silence.' No wonder he said once, as his European disciple, Sister Nivedita, reports: 'I have become entangled.'" A conflict between ideals is necessarily a severer and more prolonged struggle than one between ideas. Mr. Macnicol does not expect the victory to be all on one side, and no more do we. But just because the conflict between Christianity and Hinduism is one of ideals, it will have to be fought to an issue, and the easy compromises and 'mixtures' of Christian and Hindu notions which seem to content so many, can have no permanence.

Very different is this estimate of the situation from that which underlies Miss Joynt's article. According to her "the Gospel of

Krishna and the Gospel of Christ have, in fact, the same ultimate aim —the aim which underlies all the highest forms of religion, in all lands and all ages. That aim is to open to the human soul a way of escape from the dualism of matter and spirit in which humanity is at present involved, and to enable it to return to the primal unity." But can any one read the New Testament with open eyes without discovering that the dualism from which it is concerned to open a way of escape is the dualism of spirit and spirit, not of spirit and matter,—the dualism of evil and good, not of material and immaterial? Miss Joynt gives us an excellent interpretation of the Bhagavad Gitâ, but her interpretation of Christianity is made possible only by continual one-sided exaggeration. Because the 'Kingdom of Heaven' is, in one aspect, identified by Christ with 'eternal life,' therefore, Miss Joynt treats the two ideas as the same and so empties the former of all direct social implications. Because 'eternal life' may begin to be possessed now, therefore it is timeless and does not signify continuance. Because Christ, by the political conditions of the moment, was compelled to be more cautious in His public utterances than in His instruction of His disciples, therefore there is a permanent distinction between the exoteric and the esoteric meaning of Christianity. We need not go further into details. The result of it all is that 'Kingdom of Heaven' = 'Eternal Life' = Nirvana. In short, as we said before, Christianity is laboriously proved to *contain* what Hinduism *emphasizes*. But if the conceptions thus unearthed were really the moving springs of all vital religion and if they were concealed in Christianity but obvious in Hinduism, the wonder would be that it is Christianity and not Hinduism, that has been revolutionising the world!

How far the quietistic ideals, with which Miss Joynt would fain identify Christianity, have been from holding their own, even in their home-land of the East, against the social aspirations which are the true offspring of the Gospel of the Kingdom of God, is evidenced afresh by a *brochure*, of which we have received a copy, entitled 'Thoughts on the Present Discontent.' It is true that the discontent, regarding the extent of which Mr. Mohamed Ali makes striking assertions, seems very far from being a religious phenomenon. But that India should have been shaken out of her Quietism,—that she should have been lured into soaring political and social aspirations, can never be a matter of indifference for a religion which its first professors regarded as fulfilling the prophecy of a time when young men would be seeing visions and old men dreaming dreams. No populace indifferent to politics can catch the full inspiration of primitive Christianity.

We hope that Mr. Mohamed Ali's pamphlet * will be widely read by Englishmen both in India and at home. In style, it carries smartness almost to a fault, but its interest is in no degree confined to mere smartness. When the writer says: "The English have hitherto captivated our reason. I would have them ensnare our heart also", he strikes a keynote which is well worthy of attention and which is successfully maintained throughout his analysis of the situation. We propose to gather together the opinions and suggestions which have more particularly caught our eye in Mr. Mohamed Ali's pages. Discontent in one form or another is, he assures us, universal in India to-day. It is not always political, however. In fact, political unrest is confined mainly to those classes of the population which have received a modern English education. But among them it is found everywhere, save in the case of the Parsis and of the Mussulmans of Upper India and Behar. And even in regard to these latter, his co-religionists, the writer strikes a note of warning. "If the character of Aligarh education is distinctly superior in loyalty, which is only another name for good sense, it is no less distinct in *amour propre*. Recent events have ruffled the tempers of those who may lightly be passed over now, but who will in no distant future be the elders of the community when the present elders are in their graves." On the present distribution of the forces of political discontent into 'Moderates' and 'Extremists' some interesting and incisive observations are offered. This distinction of parties is really due to "that sober and patient politician, Mr. Gokhale." Until he, for the first time, formulated a definite ideal, the ideal of expansion within the Empire, the ideal of Colonial Self-Government, there was nothing but crude, undefined and conflicting aspirations. But the touchstone of Mr. Gokhale's precision has brought about a visible cleavage. The Extremists are thus not a new party in any other sense than the Moderates are. They have only had the extravagance to regard as literally true, and the daring to carry to their logical issue, the exaggerated complaints in which those who have now become self-consciously Moderates have indulged for a quarter of a century. And, in fact, the distinction is not, even at this date, to be taken too seriously. The rank and file of the Congress "regard both the Moderates and Extremists alike deserving of their support, with just a sneaking preference for the latter." Mr. Mohamed Ali blames the leaders of the Moderates for not daring to oppose "the babbling phalanx of Bengal" and to force opinion to a clear issue.

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* We have been asked to correct an impression which appears to be prevalent that 'Thoughts on the Present Discontent' is to be had at the *Bombay Gazette* Office. Orders should be sent to Messrs. M. A. Bashir & Co., 133, Kalbadevi Raod Bombay. The price is 8 *as.* per copy.

AMONG Anglo-Indians he distinguishes two classes likewise. The extremists are those who are blinded by colour prejudice, and who, trusting none, are trusted by nobody. However "there is certainly a moderate party among Anglo-Indians, but it deliberately believes much that the other party only babbles thoughtlessly. It regards the Indian and the Asiatic incapable of developing the White man's independence or moral texture." We quote with hearty appreciation Mr. Mohamed Ali's impassioned protest against this out-Brahmining of the Brahmins. "Are we," he asks, "to surrender without protesting all that makes life worth living, simply because fanciful theories of the future destinies of races, propounded by those whose interest it is to convince us of them, assign to us no other position in life but that of hewers of wood and drawers of water?" This assumption of racial superiority is at the root of all mischief, for all the unrest in India is 'skin-deep' in a much more literal sense than Lord Curzon intended. Political concessions seem to be granted only to stifle popular clamour, "as toys are given to crying children." If it were not so, there would be little political discontent. "It is not the pace that matters, as long as the ship's head is in the right direction. Is that direction to point towards Efficiency, or Self-government?—that is the main question. Once that question is decided in an English spirit, the pace can be left to take care of itself; and in reality, a slow pace is the only one consistent with safety where the best of pilots must be diffident."

SPACE permits us to quote only one more warning from Mr. Mohamed Ali, but this is the most urgent of all. Political concessions may be allowed to come by slow stages. "But the reform that cannot wait but must come, now and to-day, the account in which India is exacting, and the drain which she cannot tolerate any longer, is the social one. Unprepared for unrestricted liberty, unqualified for absolute equality, India has always been ready and ripe for genuine fraternity. It is the denial of this, the holiest of the holy trinity, that has produced a bitterness foreign to India in her relations with her rulers. It may not be confessed,—and many men, and many communities, dare not confess it in this free land—but the bitterness is universal in India to-day." "Were it not for the social grievance, one would find more discontent in the Native States than in British India." "For India's peaceful progress it is not Cabinet Ministers that are needed, but Club men."

WE have not hesitated to quote from Mr. Mohamed Ali passages of serious remonstrance which put us to the blush. Perhaps this gives us the right to say one word of frankness in return. We believe that most of the Anglo-Indians who become "Moderates," in Mr. Mohamed

Ali's sense of the term, become such not before but after they reach India. It is very easy for disappointment to alter the belief that Indians are *not yet* fit for self-government into the belief that they will *never* be fit. For such disappointment Indians are partly responsible, and young India has the power to put an end to it. We have no objection to what may often seem to us foreigners 'a crying for the moon,' but we do object to the eyes being turned wholly from earth. *Young Indians would prove to us that they possessed the political instinct, if they were less wholly absorbed in politics and more on the alert to find commonplace ways of benefiting their countrymen.* Why do not young students and graduates more frequently devote their leisure to teaching night-schools or engaging in other equally unromantic forms of humble social effort? Hundreds of students in Britain and America sacrifice time in similar ways, and why is it so rare in India? We do not think it means that Indians have not yet acquired enough social enthusiasm. No, but it does seem to imply that they have not yet got the political instinct, for this consists in willingness to labour for humbler practicable ends while waiting patiently for the ideals that are still out of reach. But we rejoice in signs of the growth of such an instinct. One instance is the humble self-sacrificing enterprise of a handful of young men recorded in our fifth article this month. Another is the self-denial of the unknown gentlemen who have volunteered to teach at low salaries in the proposed Indian National College at Coimbatore,—a project of which we have received a prospectus and to which we wish real and enduring success. If Indians showed more enterprise in the humbler and more unromantic forms of patriotism, there would be among Europeans fewer "Moderates" and the "Extremists" might be hushed into silence.

THE 'Canara High School Magazine' made its *debut* last month, and we welcome its accession to the increasing number of school and college organs in India. When properly conducted, such a magazine is a valuable means of creating and fostering *esprit de corps* in a high school or college. The opening issue of this Mangalore literary venture contains articles on 'Brahmachari Vratas,' 'Ahalya Bai,' 'The Evils of Alcoholism,' and 'Stone-Carving in the South Canara District,' as well as selections, items of news, etc. All former pupils of the institution ought to second this effort.

LITERARY NOTICES AND NOTES.

Confirmation,—Why we have it: What it means: What it requires. By the Rev. Dyson Hague, M.A., Rector of the Bishop

Cronyn Memorial Church, London, Ont., Canada, with a preface by the Bishop of Durham. London: Elliot Stock: 1907. Price 6*d*. net.

The title of this simple booklet sufficiently indicates its very practical purpose. "It sets out," says the Bishop of Durham, in his commendatory preface, "the historical *status* of the sacred Rite and its nature and purpose, and the conditions to it required by the English Church, with admirable clearness, and in a fashion which should help both mind and heart." We give this appreciation precedence over any comment of our own since the book is, of course, designed for Anglicans. Regarding Part I. our own criticism may be summed up by saying that we should have preferred an inversion of the degrees of emphasis laid upon the two reasons given for the rite. The first is that "the skill of man in these modern days could hardly invent an ordinance so solemn, so beautiful, so spiritually helpful. But," continues the writer, "there is a second reason; a deeper and far stronger reason. And that is, because it has come down to us from the most ancient days with the sanction of Scripture, and the authority of the usage of the primitive Church." Accordingly the whole of Part I. is devoted to establishing the second reason. Thus the book starts with the note of authority rather than the note of reverent freedom.

From such an opening it might be expected that much would be made of the doctrinal beliefs presupposed in candidates for confirmation, but happily the writer is not very precise in this matter. He says indeed that confirmation implies that "we have intelligently considered, and now conscientiously accept, all the articles of the Christian faith," but the emphasis throughout is on spiritual allegiance rather than on intellectual assent. Confirmation is "the time when all the grace and privilege, both present and future, that has been made over to us in God's will or covenant, is assented to and accepted by our free will."

Macmillan's Supplementary Readers. Price 6*d*. each.

We beg to acknowledge receipt of six more books of this attractive series, namely, *Macbeth, King Lear, Julius Cæsar, The Tempest, Merchant of Venice, A Midsummer-Night's Dream.* There are no illustrations or notes, but paper and printing are excellent.

Hindustani Grammar Self-Taught,—with Phonetic Pronunciation. By Capt. C. A. Thimm. Second Edition, revised by Shams 'ul 'Ulamā Sayyid Alī Bilgrāmī, M.A. (Cantab.), LL. B., etc. London: E. Marlborough & Co. Price *Rs*. 1-8; in cloth, *Rs*. 1-14.

In this second edition of a well-known book several pages have been re-written and some new matter has been incorporated, *e.g.*, a section on the Numerals, ordinal as well as cardinal, at the end of Part I. The book is intended, as we may remind our readers, for those who need a somewhat more thorough acquaintance with the language than can be got from *Hindustani Self-Taught*, to which it may be regarded as a supplement.

We beg to acknowledge with thanks the receipt from the Christian Literature Society of a Telugu work on 'Christian Theology' by the Rev. W. A. Campbell, price *Re.* 1, half-cloth; *Rs.* 1-2, full cloth; *Rs.* 1-4, half-leather, of which we hope shortly to publish a review; also of two interesting *anna* pamphlets 'How I became a Christian,' by Francis Kingsbury (C. T. Alahasundaram), and 'Life and Letters of the late Rev. D. Anthravady, by John Chowdhari.

Siepmann's Advanced French Series. London: Macmillan & Co.

(1) *Un Saint.* By Paul Bourget, edited by Cloudesley Brereton, M.A., etc. Price 2*s.* 6*d.*

(2) *Jack.* By Alphonse Daudet. Part I., *Le Gymnase Moronval*, etc., adapted and edited by Edward C. Goldberg, M.A. Price 2*s.*

Mr. Siepmann's series of advanced French readers is upon lines similar to the German series recently noticed in this Magazine. Its features are a brief notice of the life and work of the author, prefixed to the text; four appendices containing words and phrases for *viva voce* drill, sentences on syntax and idioms for *viva voce* practice, passages for translation into French and an account of word-formation. The last mentioned appendix deals with the formation of compounds by juxtaposition, illustrating separately the formation in this way of compound adjectives, compound demonstrative adjectives, compound pronouns and compound verbs and verbal forms.

Literary Notes.

All readers of the history of English Literature are familiar with the indebtedness of English Literature to that of France. Few, however, realise that the debt is more than repaid. The *Athenæum* reviews in a recent issue "A Literary History of France" by Emile Faguet and the chief interest of that volume is the recognition of the vast indebtedness of French Literature to England. Richardson, for example,

had a great influence on Rousseau, and what is more striking, Ossian and Young are cited as the main origins of the French Romantic movement.

THE inaugural lectures of the new session in the University of Aberdeen were burdened by a sense of the loss the University has sustained in the recent deaths of no fewer than three of her distinguished sons—all of them men who had left their mark on the scholarship of the world.

DR. JAMES ADAM graduated at Aberdeen in 1880 with the highest honours, and passed on to Cambridge where he also gained the highest distinctions, and became a Fellow and Tutor of Emmanuel. Dr. Adam devoted himself to the study of Plato and Greek Philosophy, and he will live by his *magnum opus*, his edition of Plato's *Republic*, one of the most important contributions to Greek scholarship. He was two years ago appointed Gifford Lecturer in his own University, and at the time of his death had just completed the revision of his lectures for the press.

NOT less distinguished was Professor John Strachan of Victoria University, Manchester, who followed Dr. Adam one year later and gained similar honours both at Aberdeen and Cambridge. Mr. Strachan devoted himself to Comparative Philology and in particular Celtic. His great work is his 'Thesaurus Palaeshibernicus' in which he collaborated with Dr. Whitny Stokes. Two volumes of this work have been already published, the third is in preparation. Mr. Strachan died a few weeks after Dr. Adam.

THE third distinguished son of the University, who, however, unlike the two already mentioned, has passed away at a ripe old age, is Professor David Masson. Masson's name will be associated for all time coming with the literature on Milton, for though he wrote much, his work on Milton was his great effort. But David Masson was much more than a student and a writer. He was a personality. Perhaps none in Edinburgh, that city of personalities, excelled him in personal charm and attractiveness. Though he resided for a considerable time in London after his graduation, it was as Professor of English Literature in Edinburgh University that his great work was done. But he remained an Aberdonian at the core. On one occasion he said that if "they removed the outer crust, perhaps several outer crusts, they would find Aberdeen at his heart."

ANOTHER veteran in the field of letters has recently passed away in Mr. Gerald Massey. The following is an extract from the "Daily Chronicle" written before his death in a review of his new book, "Ancient Egypt; the Light of the World":—"Gerald Massey, in whom, before most of us were born, Walter Savage Landor found a second Keats; whom Tennyson hailed as a brother poet; whose verse John Ruskin regarded as a 'helpful and precious gift' to the English working classes; whose voice was a bell when Chartism and Reform were bringing in the new Democracy; who knew Mazzini and Garibaldi and Kossuth and George Eliot, as a character modelled on him in 'Felix Holt' reminds us; who in an *Athenæum* review 'discovered' Jean Ingelow, and who helped to 'discover' Robert Browning. That, with much more in the same key, is—or rather was—our author, he who wrote 'Sir Richard Grenville's Last Fight' before we got Tennyson's Ballad of the Revenge, the singer who a generation earlier than Mr. Rudyard Kipling's 'Song of the Dead' sang the 'Sea Kings'—Gerald Massey we have with us still—nearly eighty, hale and cheery—but no longer Gerald Massey the poet. Thirty years ago or more he stayed his song and turned to what he held to be a higher call, a study of Ancient Egypt as the real cradle of the human race."

THE book of the month is "The Letters of Queen Victoria," being a selection from Her Majesty's Correspondence between 1837 and 1861, edited by Mr. A. C. Benson and Viscount Esher. They are published in three volumes and at three guineas. The letters, which have been culled from an enormous correspondence, bear mostly on the personal life of the late Queen, and only incidentally on the political affairs of the country, and they confirm the universal conviction that in Victoria the English nation had a queen of singular nobility of character, sound wisdom, and the loftiest ideals of statesmanship. Throughout her life she remained true to the cause of her country and people, and no record has come to light to stain the purity of her Court.

WHEN last January Mr. Theodore M. Davis made his discovery of the tomb of Queen Thiy in the Valley of the Tombs of the Kings at Thebes, it was believed that he had also found the mummy of the Queen. It would now appear that, while there can be no doubt that the tomb was hers, the mummy is not hers, but that of a young man. Mr. Arthur E. P. Weigall, Chief Inspector of Antiquities, Egypt, puts forward in *Blackwood* the view that the mummy is that of Queen Thiy's famous son, the heresiarch, Akhnaton (Amonhoteb IV.), and that the

body of the Queen herself was removed by the priests of Amon, when on the death of Akhnaton they recovered their ascendancy.

SCIENCE NOTES.

SIGNOR MARCONI'S indomitable perseverance has gained its ultimate triumph at last. On the 17th October his service of wireless telegraphy across the Atlantic was formally opened. The Irish station is on a headland about four miles from Clifden on the coast of Connemara and the Canadian station at Glace Bay, Cape Breton. The electric current is generated in a power house and conveyed by cables to a series of powerful condensers. From these the electric impulses are transmitted to a number of tall masts, arranged in a line facing seawards and containing a perfect network of wires, which send the waves through the air. It is not stated in the reports which have been published how the waves are directed towards the station where they are to be received, but Professor Fleming mentioned in a lecture before the Royal Institution that this could be done by having the wires which the masts carry up into the air bent at right angles in the opposite direction to that in which it is desired that the waves should go. For receiving the messages the operators have a telephonic apparatus attached to the wires which has a very sensitive sounder, and it is stated that it is their trained sense of hearing and distinguishing the Morse signals transmitted by the electric waves that enables them to interpret the messages. Signals are sent and received simultaneously and a speed of about thirty words per minute has been attained. Congratulatory messages were exchanged between the Governor-General of Canada and the King.

WHEN Röntgen rays impinge upon a metallic surface, a stream of negative particles is emitted. This is explained by Mr. P. D. Innes as due to atomic disintegration. He maintains that there is a definite energy of disintegration possessed by the atoms of an element, and, as a step towards measuring it, has investigated the velocity with which these negative particles are emitted. The results of his investigation show that the velocity of the fastest negative electrons is independent of the intensity of the primary rays, but varies with the hardness of the tube, that the velocity decreases with the atomic weight of the element struck, and that the number of such electrons given off decreases with the decreasing intensity of the rays, with decreasing atomic weight and density, and with the increasing hardness of the tube. A certain minimum velocity appears to be a condition precedent to the expulsion of the electron.

THE late Professor Curie observed that the emanation of radium collected chiefly at the bottom of the containing vessel. Experiments to test whether this was due to gravitation have now been carried out by Madame Curie. She used two parallel metal plates on which the emanation could be collected when the vessel was upright and when it was inverted, and found that everything happened as if the radio-activity suspended in the gas which surrounded the plates behaved like a heavy substance and fell to the bottom. She considers that the formation of the deposit cannot be explained as due to the emanation attaching itself to particles of dust in the vessel, as filtration through glass-wool does not appear to make any difference, but that it may be in some measure connected with the presence of water vapour.

THE electricity produced by the sun and the moon has been investigated by M. Albert Nodon at the observatory on the summit of the Pic du Midi. He used a specially designed aluminium-leaf electrometer which was so perfectly insulated that it could retain a charge of 1500 volts for a fortnight. With this instrument he found that the unhindered rays of the sun at the altitude of the observatory induced a positive charge, and that a similar, though smaller, charge was induced at full moon. This action was not affected by interposing a black card coated with paraffin, but clouds or strata of damp air completely absorbed the charge. M. Nodon also found that when the potential of the solar charge was constant that of the soil was also constant, but with a varying solar potential the terrestrial potential underwent fluctuations amounting to hundreds of volts per minute. He has further observed that these fluctuations are the invariable precursors of wind and rain storms, and, if especially violent, indicate seismic disturbances. They can hardly be observed at sea-level, owing to the absorbent effect of water-vapour, but at the Pic du Midi observatory they sometimes reach four hundred volts per minute.

A COURSE of lectures on air-currents and the laws of ventilation by Dr. W. N. Shaw, the Director of the Meteorological Office, London, has been published in book form by the Cambridge University Press. The direction of currents of air in a room is difficult to follow but the total flow into a room and out of it is subject to a simple law. This law was first enunciated by Murgue, a Belgian mining engineer, and may be expressed in the form $H = RV^2$, where H stands for the "head" of air in the circuit, V for the quantity of air which flows through it in unit time, and R the resistance of the circuit. This law has been verified by Dr. Shaw with apparatus similar in principle to that used for measuring the resistance of a conductor to the passage of a current of electri-

city. He finds that the resistance depends principally on the smallness of the orifice through which the stream of air has to pass and varies inversely as the square of its area. Dr. Shaw points out that the convection currents in a room caused by the presence of people hotter than the surrounding air will maintain circulation within the room. This, of course, does not apply to the tropics where the act of breathing air increases its density by the addition of carbon dioxide more than it reduces it by warming.

THE great Cunard liner, the Lusitania, has broken all records for the Atlantic passage. The time taken on her second voyage to cross from Daunt's Rock, Queenstown, which is the starting post for the Transatlantic passage, to Sandy Hook Lightship, New York, was 4 days 19 hours 52 minutes. This is 11 hours 46 minutes less than the time taken by the Hamburg-America Company's 'Deutschland,' the previous holder of the record. The best day's steaming was the third, when the run was 617 miles, while the speed throughout averaged just over 24 knots, the previous records being 601 miles and 23·8 knots respectively. This is a great triumph for turbine as against Hamburg-America Company's reciprocating engines.

THE harmful effect of certain plants on others which are grown in the same soil is accounted for by Mr. Pickering as probably due to the indirect action of bacteria. Dr. Leather, criticising this theory in *Nature*, draws attention to the ionised changes which occur, for example, when hydrogen chloride forms inside the red-blood corpuscle and sodium carbonate on the outside, or when sodium hydrate forms in the blood and hydrogen chloride in the stomach, as more likely to suggest an explanation of this effect. Both these changes are due to the selective power of the living cell wall. Dr. Leather considers that it is probable that the cell wall of the root exercises a like property, and that the substances called plant foods do not pass into the root cell as such, but suffer change. This explains why the liquid outside the root becomes more basic, that on the inside more acidic. Similarly it explains the formation of harmful substances in the soil solution.

A COMPARATIVE study of the records of meteors has been carried out by Professor C. C. Trowbridge. He infers that there is a definite layer of the earth's atmosphere, probably about fifty to sixty miles high, where the conditions are favourable to the production of the peculiar glow constituting a meteor train. The secondary appearance of duality, so frequently observed in meteor trains, is probably due to the trains being tubular in form. The train itself Professor Trowbridge believes to be a tube of gas and particles of meteor dust, rendered phosphores-

cent by some temperature or electrical effect produced by the meteor's passage. From a study of the phenomena of gas phosphorescence in the laboratory it would appear that the colour and the rate of diffusion are very similar in the case of meteor trains and phosphorescent air.

MR. LYDEKKER draws attention in *Knowledge* to an explanation of the name 'ambergris,' *i.e.*, grey ambar, which is given by Mr. P. Haupt. This name is applied by perfumers to the biliary secretion of the sperm-whale and is generally found floating in irregular masses of variable size on the surface of the ocean. Mr. Haupt says that *ambar*, which literally means the creature moving in the waters, is the Arabic name of the sperm-whale. Hence we have 'grey ambar' or 'ambergris' as the designation of the grey aromatic substance yielded by that creature, while another product, the glistering white spermaceti, is known as 'white ambar' or 'amberblanc.' Mr. Haupt adds that in the Ethiopic Bible, *anbar*, another form of *ambar*, is used for Jonah's whale, which suggests that sperm-whales were formerly common in the Mediterranean, where they are now very rare, if not altogether unknown. This is confirmed by the fact that sperm-whales are mentioned, under the name *nôkhiru*, *i.e.*, 'blower,' in Assyrian cuneiform inscriptions of about 875 B.C.

THE best method of measuring the temperature of a furnace consists in measuring the intensity of the heat radiated from it. In 1904 M. C. Féry devised an instrument for this purpose, which he called the radio-pyrometer. The radiation was focussed by a concave mirror on a small thermo-electric couple and the current produced was measured in the usual way with a galvanometer. M. Féry has now improved the instrument by substituting for the thermo-electric couple a spiral strip consisting of two metals rivetted together throughout their whole length. The outermost end is fixed while the rest is free to move, and owing to the different expansive powers of the two metals the spiral bends or unbends when it becomes hotter or colder. The free end carries a registering needle and the instrument is arranged to work between 600° and 1300°C. By means of a diaphragm the sensitiveness can be adjusted so as to make the range from 1200° to 2000°C.

AN inquiry has been carried out by Mr. Edgar Schuster at the Eugenics Laboratory, London, regarding the extent to which distinction at college is followed by distinction in after-life. The Oxford class lists were taken as the basis of the investigation, and the names were followed up in "Crockford" and Foster's "Men at the Bar." Of those who entered the Church, it was found that 68 per cent. of the first-class honours men obtained some clerical distinction or first-class scholastic

appointment, while the percentage is only 37 for the second-class honours men, 32 for the third, 29 for the fourth, 21 for those who took a pass degree and 9 for those who took no degree. Similarly for those subsequently called to the Bar, Mr Schuster found that 32 per cent. of those who took Honours obtained some office or appointment which could be reckoned as distinction, while only 16 per cent. of those who took a pass degree or no degree did so. These results seem to show that degree examinations are a better test of general ability and not merely of ability to pass examinations than is sometimes maintained.

RECENT PERIODICAL LITERATURE.

THE most noteworthy article in the October number of the *Contemporary Review* is 'Paulinism in the Græco-Roman World' by Sir W. M. Ramsay. This is a kind of continuation of the article on the Pauline Philosophy of History which Professor Ramsay contributed to the September number of the *Contemporary*, In order to understand Paul rightly, says Professor Ramsay, we must recognise how his thought had grown out of Hellenism, how it was related to Judaism, and how it sought to direct the Roman Imperial System. We must remember, too, he says, that the idea of growth and development conditions his view and gives form to all his thought.

Professor Ramsay deals in the first place with Paul's relation to Hellenism. The Hellenism with which Paul came in contact had greatly changed, he says, from the Hellenism of the classical period. It had lost the delicate grace characteristic of the older Hellenism, but it had become hardier, more practical, more commonplace, and more capable of influencing the world. Greek philosophy, previously circumscribed in its ideals, tried to embrace within its scope the wider problems of a larger world life. None of the earlier attempts at a fusion of Greek and Oriental thought could be successful, however, inasmuch as they did not grasp the principle of development. They did not realise that it was impossible in practical life simply to amalgamate European and Asiatic Society as they were—that the two had to grow together into a new organisation. Paul saw this, and his whole philosophy rests on the idea of growth and development. But with him the change is towards an end, not mere flux without law: it is either degeneration towards death or increase towards perfection and true life. It is in fact the purpose of God working itself out in the affairs of men. This, says Professor Ramsay, is a truly Hellenic idea, and it determines the form of Paul's thought. Moral excellence is to him not a mere quality: it is a purpose to be attained, an end to be reached, a prize to be won by a course. This characteristic of Paul's thought is in Professor Ramsay's opinion altogether inconceivable in a mere Hebrew, and wholly inexplicable without some training in Greek philosophy. The conception of life as a warfare and a struggle, and true freedom of mind as an end to be obtained, not as a quality naturally belonging to the mind in the beginning, shows Paul's affinity to the thinkers of Greece.

There are two pre-eminent services, says Professor Ramsay, which Hellenism has rendered to the world. It showed how the freedom of the individual could be consistent with an ordered and articulated government, and it organised State education. Paul insists on freedom as a fundamental part of the Christian life, and he regards education as a necessary element in a properly arranged society. Freedom in his view is a result to be attained through education: it does not exist for the uneducated man.

There is a tendency in modern

times, says Professor Ramsay, to deny the possibility of combining in one mind the aims and ideals of the east and the west. Paul saw however, that a universalised Hellenism coalesced with a universalised Hebraism; and the Roman Provinces in the Asiatic continent furnish an example on a great scale proving that the modern view is wrong. In the great Hellenistic cities of Asia the union of Asiatic and European in an orderly and well-balanced society was accomplished, first by the wise policy of the Greek Kings and afterwards by the Roman rule. There the Greek ideal of a City State and of a purely municipal patriotism began to be replaced by the wider idea of a nation and of a national patriotism; and the Judaistic conception of one people a people of God and all others outcasts was seen to be an irrational and impossible one. Paul perceived as by a flash of illumination that the universal Hellenism and the universalised Jewish right of inheritance to God's promise and grace were not opposed but complementary, and he helped others to see it.

While Paul was attempting to gather together into his ideal of a well-governed society all that was true and Divine in the older world of thought and life, the Roman Empire, Professor Ramsay says, was working at the same problem on the practical side. It was part of the Imperial policy to catch up what was good in the administration of the Hellenistic States and work them into its own system. There was thus the same antithesis between universal Paulinism and universal Imperialism as had existed between Hellenism and Hebraism. And yet they were two attempts to attain a similar end by means which in some respects strongly resembled each other. The need of an incarnate God to save the world and the gathering up in a new system of all that was excellent in older history were Imperial as well as Pauline ideas. The unity and brotherhood of the whole Roman world was the goal towards which Imperial policy was consciously tending; and it was perceived that for the attainment of the goal a common religion was needed. Thus two religions were proposed for the Empire; the Imperial cult demanded by the populace, and the new universal religion of Christ offered with insistent voice by Paul. Ultimately an official Christianity triumphed, and Pauline Christianity perished. But though it disappeared from the world for a time it was not dead. When freedom of thought and freedom of life began to stir in Europe it revived; and "it guided and stimulated the Protestants of the Reformation."

In the course of his article Professor Ramsay makes the remark that true Christianity demands an educated people, and that Christianity fails to seize the mind of an ignorant and barbarous race except in so far as it begins by educating it. This has a special interest for missionaries whose work lies among the depressed classes in this country.

Professor Paul Milyoukov defends the second Duma against the aspersions cast upon it by Dr. Dillon, whose account of its doings is, he says, substantially the view taken by the group of reactionary politicians who in the end induced M. Stolypin to join in their campaign against the Duma with a view to his retaining the Premiership, but who failed to attain that particular object of their ambition. Prof. Milyoukov writes from the point of view of a Cadet or Constitutional Democrat and his object is not only to defend the Duma, but to secure sympathy for the policy adopted by the Cadets in the Duma. This party, he says, which was born amidst the tumult and turmoil of the revolutionary struggle, undertook to defend and to develop the acquisitions of the struggle by peaceful methods of Parliamentary action. Its aim was political and social reform through Parliamentary legislation, and it appealed to the country to send to the Duma a compact majority of progressive deputies. It had many difficulties to contend with, for it was violently attacked by the two extreme parties; and it had to devote its energies to a mere struggle for existence before it could get a working majority and proceed to the realisation of its objects. Professor Milyoukov gives a sketch of the legislative work of the Duma for the purpose of

showing that the charge of inability to do work by which it was sought to discredit the Duma was not founded on fact. He says that if the legislative work which it accomplished had been allowed to reach its natural culmination, it would have restored complete tranquillity to the country. The real cause of the Government's dissatisfaction with the Duma is to be found, he says, in the democratic spirit which inspired the whole of its legislative work.

Dr. Dillon, as usual, devotes part of his article to Russian affairs, and he is still of opinion that the two Dumas have failed to justify their existence. He charges the Cadets with lack of courage, and speaks of their only noteworthy deeds as absolutely unconstitutional. He thinks the electoral law, though unsatisfactory in practice, is none the less an instrument of political salvation. M. Stolypin, he says, had it drafted in order to save the Duma.

Dr. Dillon has a good deal to say about affairs in Morocco and about the part which the Kaiser has played in connection with them. He refers also to the death of Amni-es-Sultan, which, he says, has lessened the slender chances of Iranian renascence. The Persians, fired by the example of the Russians, are on the brink of anarchy; and they deserve sympathy, Dr. Dillon says, for their condition, material and social, is about as bad as it could be. On the Anglo-Russian agreement, Dr. Dillon has something to say; and he directs attention to the settlement recently come to between Russia and Japan as evidence of the rapid change that has taken place in the relations of these two countries. In the Asiatic troubles which have arisen in the United States and Canada, however, he sees indications of a coming war of races.

Mr. J. A. Hobson contributes an instructive article on 'The Swiss Referendum as an Instrument of Democracy.' The presupposition of representative government, he says, is that the people are not able or willing to consider and determine concrete acts of polity, but that they are able and willing to select from among themselves persons competent to consider and determine on their behalf, choosing these persons not with particular reference to their supposed fitness for dealing with any or several known issues, but for general capacity applicable to the whole range of government that falls within the scope of their office. As the area and the population of a modern State expand, and the number, variety, and importance of public functions increase, it appears essential that the body of citizens should depend more and more on the judgment of representatives for the making of laws and the general conduct of Government. Yet as an instrument of democracy this representative system has serious defects, and various means have been proposed for remedying them. One of these is the Referendum, as it has been in operation in Switzerland for the last thirty or forty years. Mr. Hobson reviews the working of the Swiss referendum, and he claims that it has three great advantages. In the first place, it provides a remedy for intentional or unintentional misrepresentation on the part of elected legislatures, and secures laws conformable to the actual will of the majority. Secondly, it enhances the popular confidence in the stability of law. Thirdly, it eliminates much waste of political energy by enabling proposals of unknown value to be submitted separately to quantitative test. It has certain defects, and one of these is that it gives play to the retarding influence of conservative inertia in the less enlightened orders of citizens; but Mr. Hobson says that most students of the system consider that its advantages outweigh its disadvantages, and that it yields in the long run a larger net product of progressive legislation than would accrue from a purely representative legislature.

The Countess Martinengo Cesaresco writes in an interesting manner on 'The Faith of Iran.' Speculation about the religion which the Iranians took with them in their migration is largely guess-work, she says, though she thinks it more than probable that the primitive religion of Persia was essentially monotheistic. But she holds that the identification of that primitive religion with Zoroastrianism is based on very insecure foundations,

There is a good deal, she says, to support the view that Zoroastrianism did not become the State religion till the time of the Sasanians. "Before that time the Mazdeans seem to have been rather a sort of Salvation Army or Society of Jesus than the directors of a national church."

Miss Edith Sellers gives an interesting sketch of the life of Demetrius Sturdza, the Prime Minister of Rumania, and of the important part which he has played in the development of his country. Nature blundered sorely, she says, when Demetrius Sturdza was born a Rumanian. "He has all the canniness of the Scot, the shrewdness, the foresight, all the boundless energy, too, and wiry strength." His industry is phenomenal, and there is no sacrifice that he would not make for Rumania. His qualities often bring him into conflict with his people but he keeps on his way, and even those who cavil at him have faith in him. He works as hard when out of office as when in, the only difference being that when out of office he preaches reforms, and when in, makes them. He has a great belief in educational and social work, and when out of office he devotes himself to raising the standard of life and morality among his countrymen, and fitting them for their duties as free citizens.

Mr. William O'Brien counsels his countrymen to lay to heart the example shown by Botha and the other Boer leaders who have shown even greater skill in diplomacy than they did in war. He asks England, too, to apply to Ireland the moral of her own dealings with the Boers. The friendship of Ireland, he points out, would be of more solid worth to England than half a dozen Transvaals.

The question of the New English Marriage Law is dealt with by two writers. The Rev. W. E. Addis discusses the question whether marriage with a deceased wife's sister is forbidden in Scripture, and Mr. I. E. G. deMontmorency examines the right of the Church of England to ban marriages under the new law. Mr. Addis finds that marriage with a deceased wife's sister is not forbidden in Scripture, and Mr. deMontmorency shows that the Church of England cannot put forward the plea that God's Law is broken by such marriage. She must base this plea either on the Canon Law or on the Statute Law. The Statute Law is against her, and the Canon Law has no authority for her. 'Rustica' gives a glimpse of some features of life in an English village, evidently for the purpose of showing how miserable and hard are the conditions under which many of the village people live, and how little the Church has done to conserve the people's rights.

The *Contemporary Review* is in future to devote more attention to reviews of books; and the present number contains a Literary Supplement, consisting of a short article on 'The Critical Faculty,' by the Right Hon. Augustine Birrell, reviews, short notices, and literary notes.

In the *Nineteenth Century* Mr. Harold Cox describes what he learned as a member of the committee which visited Switzerland this summer to investigate her military system. The Switzer, as a boy, receives a preliminary training in gymnastics and shooting; the youth of twenty, if he is in the infantry, trains for forty-five days, and then for eighteen days in alternate years. There is also musketry practice and as a rule the minimum is far exceeded. Rifle-shooting and gymnastics take the place of the games played in England. The officers and non-commissioned officers rise from the ranks. A referendum is to be taken in November on the question of raising the recruit training to forty-five days.

Switzerland is a small country shut in by great powers, and the army is required to enforce the neutrality guaranteed by Europe. Britain is an island, with a world-wide empire and vast commerce; she requires a navy and a standing army. Does she require as well the Swiss system? The usual reply is that we want the men for home defence; but the navy will defend our shores better, and can also protect our commerce, keeping open our foreign markets and securing our supply of raw material, and this second task is much the more difficult. Moreover, if our navy fails, the victorious foe might well leave England

to succumb to the exhaustion which would soon follow on the extinction of our external trade.

Thus invasion would be impossible or superfluous. A raid might be attempted but it would be directed against one of the naval arsenals or London; it would best be met by a highly trained force. The Swiss system would give say four million trained men; they are not required for home defence if we have an adequate navy. The cost would be about £20,000,000 a year, a sum for which 65 Dreadnoughts could be maintained. (It is doubtful if this would include the cost of the dockyards that would be necessary). The militia could not be used for wars of aggression, and therefore could not be used in Europe. (This seems fallacious).

India is the only possession that really requires a British army for its defence; and that must, from the nature of the case, be an enlisted army.

Bishop Welldon contributes the first part of an article on the "Authenticity of Ancient Literature, Secular and Sacred." The New Testament is based on far stronger authority than any other classic, whether one reckons by the number or by the date of the manuscripts available. The argument from the absence of citation by contemporary and succeeding writers is much abused. Thucydides is not mentioned before Polybius, who lived 200 years after him. Within 250 years after Aristotle's death, there is only one undoubted citation. Two lists of Aristotle's works agree as to one hundred and nineteen works; but of the forty-six extant scarcely any are mentioned. The latter are supposed to have been in the possession of Aristotle's successor Theophrastus, and to have been hidden in a cellar for nearly a century and a half. They were injured by damp and worms, and also by injudicious emendation. Besides there is the doubt whether they were the production of the master himself, or merely of his school. Aristotle's style is described by Roman authors in terms scarcely applicable to the works we know.

The evidence for the Annals of Tacitus is so poor that in 1878 J. W. Ross made a serious attempt to prove that they were written by Bracciolini who for forty years was a member of the Secretariat to nine popes and who died in 1459. He asked why Tacitus after writing the Histories should have gone back and written the Annals. No direct allusion to the Annals is made by any author till shortly before the printing of the second half in 1470. Mistakes occur natural to a modern writer but which could not have been made by Tacitus. In particular a speech by the Emperor Claudius, on an application of the Transalpine Gauls as given in Tacitus differs widely from the record of it on bronze tablets found at Lyons in 1528. Mr. Ross argued that the style and spirit of the Annals and the Histories are totally different.

"This reasoning," Bishop Welldon says, "I have set out at some length, not that it seems to me conclusive—for I think it wholly abused—but because it corresponds with the reasoning of the advanced higher critics, and because I believe that the case against the Annals, unconvincing as it is, is stronger than the case againt much that has been critically challenged in the old Testament, and far stronger than any possible case against the Epistles of St. Paul or the Gospel which bears the name of St. John."

Mr. Havelock Ellis describes the style of Eugène Carrière, a French artist who died last year. His early work was scrupulously precise; after a visit to England, 'atmosphere' became a feature of his paintings. Children and dogs attracted him from the first, and after his marriage he became very fond of maternal scenes. He had a deep reverence for the mystery of the simple things of life. "Art" he said, "is a beautiful method of communicating with the universe." His reticence of colour did not pervert but emphasised the natural impulse of life as a revelation of character; in his latest period, the colour becomes still more reticent, pushed further back into that deep and luminous background which seemed to him the very soul of a picture.

Japanese children, as Captain North tells us, enter compulsorily into the lower division primary schools at six years of age, remaining till they are ten years old. A large proportion then pass into the second division

primary school where they remain for about three years. Then come the middle schools where the full course is five years. Thence they can go to the high schools for a three years' course and finally to the university.

Save for the Peers' and Peeresses' Schools, all classes attend the same schools. General Nogi was appointed head of the above schools, and immediately issued an order against the 'hi kara' style of wearing the hair; 'hi kara' is a slang term from the English 'high collar' used to describe any one who is dressed smartly and in a very foreign style. The young ladies of the Peeresses' School were rather nervous lest the latest fashion of dressing their hair, *viz.*, high, and called '203 metre height' should also be forbidden. The General did not interfere, possibly on account of the glorious name.

There is military training in all establishments save the universities. This consists of drill for one hour a day. It is fairly elaborate in middle schools and still more thorough in high schools. On one occasion the author stayed at the same inn with a party of some fifty of these young men. They arrived after an eighteen mile march looking none the worse for it.

The Japanese House of Peers is composed of five classes:—(*a*) members of the Imperial House; (*b*) princes and marquises who cannot take their seats till twenty-five years of age; (*c*) counts, viscounts, and barons elected for seven years by their orders in the proportion of one for five; (*d*) persons nominated for distinction in the State or in the intellectual world; (these are over thirty years of age and sit for life); (*e*) members elected for seven years, one for each city and prefecture, by and from the tax-payers of the highest amount of direct national taxes on land, industry or trade. It is provided that at least one half shall be nobles.

THE *Fortnightly* for October opens with an article on 'the Anglo-Russian Agreement,' by 'Calchas,' who has so often contributed to the pages of this Review articles on foreign affairs. He defends Sir Edward Grey against his critics, and criticizes with some severity the fluctuations of British Policy towards Russia in the past, the circumstances of which are set forth in a brief historical sketch. He then discusses the striking change which has transformed warm supporters of the Triple Alliance into prominent advocates of a pacific compromise with Russia. 'The most famous of telegrams,' the German combination with France and Russia to wrest the fruits of victory from Japan, and the seizure of Kiaochou, successively threw light on the aims of Germany; her real sentiments towards England were disclosed during the Boer War; and England set herself, none too soon, "to break up the diplomatic combinations of Berlin." The better understanding, first with France, and now with Russia, backed by the happy agreement between Russia and Japan, promise a security for our interests unknown before. In the absence of the full text of the treaty, criticism can only be conjectural. The big problems confronting England and Russia in Asia are largely the same; there is not only room for both Powers in the continent; "their common occupation of Asia in the century of the Oriental renaissance" should be a bond of the closest sympathy. The idea that England has betrayed democracy in Persia, rests on a complete misunderstanding of the facts: we could not claim Northern Persia for ourselves; the only alternative was to relinquish it to Russia. The agreement gives the prospect of 'a truce of God' in the middle east.

Sir Thomas Barclay attempts an appropriate estimate of the work of the second Hague Conference, of interest to the student of international law, but somewhat technical to the general reader. Mr. Alfred Stead indulges in a fierce diatribe against the democratic communities of the Pacific Slope for their display of 'Racial Prejudice against Japan.' He makes a powerful apology for Japan, and lays bare the sinister significance of the recent troubles. But there is another side to the shield. This is ably dealt with in five paragraphs of the usual 'Chronique' on Foreign Affairs. The two statements should be carefully compared. This Chronique discusses further (1) the implication of German interests with the affairs of Turkey and Persia, and consequently of Eng-

land and Russia, in the middle east; (2) other American questions,—the Philippines, the Navy, the Newfoundland problem, the German attempt to estrange the United Kingdom and the United States, and the impending Presidential contest in which President Roosevelt seems bound to be a dark horse; and (3) quite summarily the questions of Morocco, Hungary, the Duma, and other matters.

A brief but interesting article on 'The Soldier as Student,' dealing with the regimental classes and schools for education of the rank and file, and the courses of study in economics, accounting, geography, transport, and law, undertaken of late by a number of officers, suggests that there is a real and valuable movement happily at work within the army itself, which is likely to promote an advance in the education of our forces which will do more than anything else to solve the problem of efficiency.

Among the literary articles, perhaps the most interesting is that of Major Martin Hume on 'The National Significance of Don Quixote.' He finds the key to the idiosyncrasies of Spanish character in personal, individual independence, a resolute determination to stand out, marked by some special and mystic selection, and to survive. This desire animated Cervantes; and it is the secret of his immortal hero, whose great ambition is to '*obtain eternal renown and fame.*' Cervantes lived in a generation sadly disillusioned by the collapse of Spain's pre-eminence, ready to mock at its own enthusiasms. His own vicissitudes had given him an intimate acquaintance with the multitudinous elements of Spanish every-day life. The mad knight, type of the proud, mystical, fame-loving Spaniard, and the blunt, practical, but stolidly ambitious Sancho Panza, together serve to throw into high relief the irony of the lofty ideals and the pitiful actualities of Spanish history, and to satisfy the national longing for the expression of the pitiless truth of their situation. Its humanity makes the book universal; but its expression at once of "racial instinct to enforce the assertion of the *ego* by suffering," and of "the great national disillusionment of a ruinous popular obsession," makes it characteristically and pre-eminently Spanish. 'The True History of "Monte Cristo"' deals with the theory propounded by a Portuguese doctor, that the original of Duma's Abbé Faria is to be found in an authentic Abbé de Faria, who in 1813 set up in Paris as an exponent of 'lucid sleep' (hypnotic sleep), on which he wrote a really serious and valuable treatise. But the proofs alleged are not strong; and Mr. Garnett shows from facts set forth by Dumas himself that the origin of the plot is to be found in an 'anecdote' told in Penchet's account of the Archives of the Paris Police; that he adopted the name of Monte Cristo from the little island near Elba which he had visited with the Young Prince Napoleon; and that the tripartite division was prompted by a suggestion of Maquet's.

Prof. Churton Collins contributes an article on 'The Poetry of Crabbe' full of discriminating criticism, and certainly not claiming too much for his hero. It would be a real service to the cause of literature, if one of the many publishers busily multiplying shilling volumes for all the world would give us a handy edition of Crabbe. Other contributions in the department of poetry are 'The Crusader,' by Laurence Binyon, which is distinctly 'minor,' and a rather striking account of the revival of open-air drama, French, but framed on Greek models, in the restored amphitheatre of Orange.

The Rector of Exeter writes on 'Some Problems of University Reform' as affecting Oxford. The article is liberal, but cautious, and does not sufficiently emphasise the real hitch in regard to all schemes for helping poor men to get the real benefits of an Oxford Education, and for making the Oxford Examination more stringent, *viz.*, that in the life of England Oxford is a social, not merely an educational, institution.

'Small Holdings' are warmly, but discriminately, advocated by Mr. Yerburgh. He rightly insists that they cannot be regarded as a panacea. The evils deplored in England exist also in France, where small holdings have long been established. But in conjunction with the development of social interests in village

life, the cultivation of a right enthusiasm and sympathy for country-life, they might help to restore agriculture and save the physique of the nation from decay. Dr. William Wallace writes well on 'The Trinity of Scottish Patriotism,' indicating the true line for the northern Kingdom to pursue, and the right view to take as to the 'kailyard' and kindred 'vernaculars.' The vernacular is disappearing; but there is an ample field for Scottish writers in the developments of English style; for English is truly the language of Scotland as well as of the South. The second article on 'The Friends of Living Creatures and John Ruskin,' and an instalment of 'The Stooping Lady,' complete the number.

COLLEGE NOTES.

The annual valedictory address to the Associated Societies was delivered by Mr. E. E. Genner, B.A. (Oxon.) on the evening of October 30th, Mr. Mayhew presiding. There was a large attendance. Mr. Genner took as his subject 'The Place of Societies in College Life.' It was, he said, not so much while men were passing through their University career that they realised the influence and value of students' societies. That recognition came afterwards, when they looked back on their student days and reflected on what they had meant to them. College societies, especially literary and athletic ones, presupposed a common life of which they were the outcome and expression and the common life of a University ought not to be confined to literary interests but should be alive to all that makes up human life. The intellectual life of a University depended, to an extent which it was difficult to exaggerate, upon the contact and interaction of the students' own minds. Were the students as a whole eager to find out facts, anxious to ascertain guiding principles of life and thought, determined to advance the intellectual life of their College and thereby to advance their country's interests? Upon this depended the quality of the College atmosphere. College societies taught men loyalty to their *alma mater*, obedience both to their superiors and to those of their own number who, as officers of the society, had by their own vote been put in authority over them. They developed the power of organization and of leading men. They fostered a mutual understanding among men who differed in worldly circumstances. They helped to maintain and hand down a high standard as to what the moral and intellectual life of a college should be.

On the other hand, of course, there were dangers besetting College societies, the danger of exaggerated hero-worship, the danger of the growth of cliques, the temptation to neglect real college work. But in spite of such dangers the College Society might and should be one of the most fruitful means of arousing social and intellectual enthusiasm in its members.

In thanking Mr. Genner for his stimulating address, the chairman remarked that it was his experience that Inter-collegiate Societies were

still more valuable than College Societies, and expressed the hope that there might soon be a development of the former in Madras.

THE following is the list, held over from last month, of the students and school boys who won prizes at the College Athletic sports in October.

SENIOR DIVISION I.

100 YARDS FLAT RACE.

1. T. Jaganatha Rao. | 2. P. Kothandaramanujam.

QUARTER MILE FLAT RACE.

1. T. Jaganatha Rao. | 2. I. M. Appachu.

ONE MILE FLAT RACE.

I. M. Appachu.

HIGH JUMP.

P. Kothandaramanujam.

SENIOR DIVISION II.

100 YARDS FLAT RACE.

1. Abdul Rahim. | 2. { Abraham John. E. Kumaraiya.

QUARTER MILE FLAT RACE.

1. Abdul Rahim. | 2. K. Ramaiya.

ONE MILE FLAT RACE.

1. K. Ramaiya. | 2. V. Radhakrishnan.

HIGH JUMP.

1 S. Abdul Latiff. | 2. P. R. Rajaruthnam.

LONG JUMP.

1. E. Kumaraiya. | 2. S. Abdul Latiff.

JUNIOR DIVISION III.

100 YARDS FLAT RACE.

1. Masilamoney. | 2. T. Subbarayan.

QUARTER MILE FLAT RACE.

1. Abdul Khudus. | 2. T. Subbarayan.

SACK RACE.

1. Jayagopaul Rao. | 2. Abdulla Khan.

JUNIOR DIVISION IV.

100 YARDS FLAT RACE.

1. Kumali Raman. | 2. Baktavatsalu.

MR. KEIR HARDIE included a visit to the College in the programme of his short stay in Madras. He was accompanied by a number of Indian gentlemen.

M. E. PRESS, MOUNT ROAD, MADRAS.